Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Maryam

Revealed in Makkah

Muhammad bin Ishaq recorded a **Hadith** of Umm Salamah in his **Sirah**, and Ahmad bin Hanbal recorded from Ibn Mas`ud, the story of the **Hijrah** (migration) to Ethiopia from Makkah. The narration mentions that Jafar bin Abi Talib recited the first part of this **Surah** to An-Najashi and his companions.

بِسْمِ اللَّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

كهيعص

19:1 Kaf Ha Ya `Ain Sad.

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّآ

19:2 A reminder of the mercy of your Lord to His servant Zakariyya.

إِذْ نَادَى رَبَّهُ نِدَآءً خَفِيّاً

19:3 When he called his Lord (with) a call in secret.

قَالَ رَبِّ إِنِّى وَهَنَ الْعَظْمُ مِنِّى وَاشْتَعَلَ الرَّأْسُ شَيْباً وَلَمْ أَكُنْ بِدُعَآئِكَ رَبِّ شَقِيّاً

19:4 He said: "My Lord! Indeed my bones have grown feeble, and gray hair has Ashta`al on my head, and I have never been unblessed in my invocation to You, O my Lord!''

وَإِنِّي خِفْتُ الْمَوَالِىَ مِن وَرَآئِى وَكَانَتِ امْرَأَتِى عَاقِرًا فَهَبْ لِى مِن لَّدُنْكَ وَلِيّاً

19:5 "And verily, I fear Mawali after me, and my wife is barren. So give me from Yourself an heir.''

يَرِثُنِى وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيّاً

19:6 "Who shall inherit me, and inherit (also) the posterity of Ya`qub. And make him, my Lord, one with whom You are well-pleased!''

The Story of Zakariyya and His Supplication for a Son

Allah says:

كهيعص (١)

Kaf Ha Ya `Ain Sad.

The discussion about the separate letters has already preceded at the beginning of Surah **Al-Baqarah**.

Concerning Allah's statement,

ذِكْرُ رَحْمَةِ رَبِّكَ عَبْدَهُ زَكَرِيَّا (٢)

A reminder of the mercy of your Lord to His servant Zakariyya.

This means that this is a reminder of Allah's mercy upon His servant Zakariyya.

Yahya bin Ya`mar recited it, (ذَكَّرَ رَحْمَةِ رَبِك عَبْدَه زكريا)

> "He has reminded of your Lord's mercy to His servant Zakariyya.''

The word **Zakariyya** in the **Ayah** has been recited with elongation and also shortened. Both recitations are well-known. He was a great Prophet from the Prophets of the Children of Israel. In **Sahih** Al-Bukhari, it is recorded (that the Prophet said about Zakariyya) that He was a carpenter who used to eat from what he earned with his own hand through carpentry.

Concerning Allah's statement,

إِذْ نَادَى رَبَّهُ نِدَاء خَفِيًّا (٣)

When he called his Lord (with) a call in secret.

> He only made his supplication secretly because it is more beloved to Allah.

This is similar to what Qatadah said concerning this **Ayah**, إِذْ نَادَى رَبَّهُ نِدَاء خَفِيًّا (When he called out his Lord (with) a call in secret),

> "Verily, Allah knows the pious heart and he hears the hidden voice.''

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي ...

He said: "My Lord! Indeed my bones have grown feeble...''

> meaning, "I have become weak and feeble in strength.''

... وَاشْتَعَلَ الرَّأْسُ شَيْبًا ...

and gray hair has **Ashta`al** on my head,

> means the gray hair has burned into the black hair. The intent is to inform of weakness and old age, and its external and internal traces.

Concerning Allah's statement,

... وَلَمْ أَكُن بِدُعَائِكَ رَبِّ شَقِيًّا (٤)

and I have never been unblessed in my invocation to You, O my Lord!

> This means, "I have not experienced from You except that You would respond to my supplication and that You would never refuse me in whatever I ask of You.''

Concerning His statement,

وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَائِي ...

And verily, I fear **Mawali** after me,

Mujahid, Qatadah and As-Suddi, all said,

> "In saying the word **Mawali**, he (Zakariyya) meant his succeeding relatives.''

... وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا (٥)

يَرِثُنِي ...

and my wife is barren. So give me from Yourself an heir. Who shall inherit me,

The reason for his fear was that he was afraid that the generation that would succeed him would be a wicked generation. Thus, he asked Allah for a son who would be a Prophet after him, who would guide them with his Prophethood and that which was revealed to him.

In response to this I would like to point out that;

- he was not afraid of them inheriting his wealth. For a Prophet is too great in status, and too lofty in esteem to become remorseful over his wealth in this fashion. A Prophet would not disdain to leave his wealth to his successive relatives, and thus ask to have a son who would receive his

inheritance instead of them. This is one angle of argument.

- The second argument is that Allah did not mention that he (Zakariyya) was wealthy. On the contrary, he was a carpenter who ate from the earnings of his own hand. This type of person usually does not have a mass of wealth. Amassing wealth is not something normal for Prophets, for verily, they are the most abstentious in matters of this worldly life.

- The third argument is that it is confirmed in the Two **Sahihs**, in more than one narration, that the Messenger of Allah said,

لَا نُورَثُ، مَا تَرَكْنَا فَهُوَ صَدَقَة

We (the Prophets) do not leave behind inheritance (of wealth). Whatever we leave behind, then it is charity.

In a narration recorded by At-Tirmidhi with an authentic chain of narrations, he said,

نَحْنُ مَعْشَرَ الْأَنْبِيَاءِ لَا نُورَث

We, Prophets do not leave behind inheritance (of wealth).

Therefore, the meaning in these **Hadiths** restricts the meaning of Zakariyya's statement, **فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا** (So give me from yourself an heir. Who shall inherit me,

inheritance of Prophethood.

For this reason Allah said,

... وَيَرِثُ مِنْ آلِ يَعْقُوبَ ...

and inherit (also) the posterity of Yaqub.

This is similar to Allah's statement,

وَوَرِثَ سُلَيْمَـنُ دَاوُودَ

And Suleiman inherited from Dawud. (27:16)

This means that he inherited Prophethood from him. If this had meant wealth, he would not have been singled with it among his other brothers. There also would have been no important benefit in mentioning it if it was referring to wealth. It is already well-known and established in all of the previous laws and divinely revealed creeds, that the son inherits the wealth of his father. Therefore, if this was not referring to a specific type of inheritance, then Allah would not have mentioned it.

All of this is supported and affirmed by what is in the authentic **Hadith**:

نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورَثُ، مَا تَرَكْنَا فَهُوَ صَدَقَة

We Prophets do not leave behind any inheritance (of wealth). Whatever we leave behind, then it is charity.

Mujahid said concerning his statement, **يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ** (Who shall inherit me, and inherit (also) the posterity of Yaqub).

"His inheritance was knowledge, and Zakariyya was one of the descendants of Yaqub."

Hushaym said, that Ismail bin Abi Khalid informed us that Abu Salih commented about the **Ayah**: **يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ** (who shall inherit me, and inherit (also) the posterity of Yaqub),

"He would be a Prophet like his forefathers were Prophets.''

Allah's statement,

... وَاجْعَلْهُ رَبِّ رَضِيًّا (٦)

and make him, my Lord, one with whom You are well-pleased!

means "Make him pleasing to You (Allah) and your creation. Love him and make him beloved to your creatures, in both his religion and his character.''

يزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَـمٍ اسْمُهُ يَحْيَى لَمْ نَجْعَل لَّهُ مِن قَبْلُ سَمِيّاً

19:7 (Allah said:) "O Zakariyya! Verily, We give you the good news of a son, whose name will be Yahya. We have given that name to none before (him).'

The acceptance of His Supplication

This statement implies what is not mentioned, that his supplication was answered.

It was said to him,

يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى ...

(Allah said:) "O Zakariyya! Verily, We give you the glad tidings of a son, whose name will be Yahya...''

Similarly Allah, the Exalted, said;

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِى مِن لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَآءِ

فَنَادَتْهُ الْمَلَـئِكَةُ وَهُوَ قَائِمٌ يُصَلِّى فِى الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَـى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّـلِحِينَ

At that time Zakariyya invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.''

Then the angels called him, while he was standing in prayer in the **Mihrab**, (saying): "Allah gives

you glad tidings of Yahya, confirming (believing in) the word from Allah, noble, keeping away from sexual relations with women, a Prophet, from among the righteous.'' (3:38-39)

Allah said,

... لَمْ نَجْعَل لَّهُ مِن قَبْلُ سَمِيًّا (٧)

We have given that name to none before (him).

Qatadah, Ibn Jurayj and Ibn Zayd said,

"This means that no one had this name before him.''

Ibn Jarir preferred this interpretation, may Allah have mercy upon him.

قَالَ رَبِّ أَنَّى يَكُونُ لِى غُلَـمٌ وَكَانَتِ امْرَأَتِى عَاقِراً وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيّاً

19:8 He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age.''

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئاً

19:9 He said: "Thus your Lord says: `It is easy for Me. Certainly I have created you before, when you had been nothing!'''

His amazement after the acceptance of His Supplication

Allah tells:

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا (٨)

He (Zakariyya) said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age.''

> Zakariyya was amazed when his supplication was answered and he was given the good news of a son. He became extremely overjoyed and asked how this child would be born to him, and in what manner he would come. This was particularly amazing because his wife was an old woman who was barren and had not given birth to any children in her entire life. Even Zakariyya himself had become old and advanced in years, his bones had become feeble and thin, and he had no potent semen or vigor for sexual intercourse.

The Answer of the Angel

قَالَ ...

He said:

> That is, the angel, in his response to Zakariyya and his was amazement.

... كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ ...

"Thus says your Lord: `It is easy for Me...'''

> Meaning the birth of the son will be from you and from this wife of yours and not from any other (woman).

> هَيِّنٌ (easy), Meaning, it is simple and easy for Allah to do.

Then he (the angel) mentioned to him that which is more amazing than what he was asking about. The angel said that the Lord said,

... وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْئًا (٩)

Certainly I have created you before, when you had been nothing!

This is similar to Allah's statement,

هَلْ أَتَى عَلَى الإِنسَـنِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئاً مَّذْكُوراً

Has there not been over man a period of time, when he was not a thing worth mentioning! (76:1)

قَالَ رَبِّ اجْعَل لِّى ءَايَةً

19:10 He (Zakariyya) said: "My Lord! Appoint for me a sign.''

قَالَ ءَايَتُكَ أَلاَّ تُكَلِّمَ النَّاسَ ثَلَـثَ لَيَالٍ سَوِيّاً

He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect.''

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَن سَبِّحُواْ بُكْرَةً وَعَشِيّاً

19:11 Then he came out to his people from the Mihrab and he indicated to them by signs to glorify (Allah) in the morning and in the afternoon.

The Sign of the Pregnancy

Allah, the Exalted, informed about Zakariyya that he said,

قَالَ رَبِّ اجْعَل لِّي آيَةً ...

He (Zakariyya) said: "My Lord! Appoint for me a sign.''

"Give me a sign and a proof of the existence of that which You have promised me, so that my soul will be at rest and my heart will be at ease with Your promise.''

Similarly Ibrahim said,

رَبِّ أَرِنِى كَيْفَ تُحْىِ الْمَوْتَى

قَالَ أَوَلَمْ تُؤْمِن

قَالَ بَلَى وَلَـكِن لِّيَطْمَئِنَّ قَلْبِى

My Lord! Show me how You give life to the dead.

He (Allah) said: "Do you not believe''

He said: "Yes (I believe), but to put my heart at ease.'' (2:260)

Then Allah says,

... قَالَ آيَتُكَ ...

He said: "Your sign is...''

meaning, "Your sign will be...''

... أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا (١٠)

that you shall not speak unto mankind for three nights, though having no bodily defect.

Meaning, `your tongue will be prevented from speaking for three nights while you are healthy and fit, without any sickness or illness.'

Ibn Abbas, Mujahid, Ikrimah, Wahb, As-Suddi, Qatadah and others said,

"His tongue was arrested without any sickness or illness.''

Abdur-Rahman bin Zayd bin Aslam said,

"He used to recite and glorify Allah, but he was not able to speak to his people except by gestures.''

Al-`Awfi reported that Ibn Abbas said, **ثَلَاثَ لَيَالٍ سَوِيًّا** (three nights, though having no bodily defect),

"The nights were consecutive.''

However, the first statement that is reported from him and the majority is more correct.

This **Ayah** is similar to what Allah, the Exalted, said in Surah **Al Imran**,

قَالَ رَبِّ اجْعَل لِّيَ آيَةً

قَالَ آيَتُكَ أَلاَّ تُكَلِّمَ النَّاسَ ثَلاَثَةَ أَيَّامٍ إِلاَّ رَمْزًا وَاذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالإِبْكَارِ

He said: "O my Lord! Make a sign for me.''

(Allah) said "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much, and glorify (Him) in the afternoon and in the morning. (3:41)

This is a proof that he did not speak to his people for these three nights and their days as well.

إِلاَّ رَمْزًا (except with signals),

Meaning, with bodily gestures, this is why Allah says in this noble **Ayah**,

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ ...

Then he came out to his people from the **Mihrab**,

referring to the place where he was given the good news of the child.

... فَأَوْحَى إِلَيْهِمْ ...

he indicated to them by signs,

Meaning he made a gesture to them that was subtle and swift.

... أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا (١١)

to glorify (Allah) in the morning and in the afternoon.

That they should be agreeable to what he was commanded to do during these three days, to

increase in his deeds and gratitude to Allah for what He had given him.

Mujahid said, فَأَوْحَى إِلَيْهِمْ (he indicated to them by signs),

"He made a gesture.''

Wahb and Qatadah said the same.

يَيَحْيَى خُذِ الْكِتَـبَ بِقُوَّةٍ

19:12 (It was said to his son): "O Yahya! Hold fast to the Scripture.''

وَآتَيْنَاهُ الْحُكْمَ صَبِيّاً

And We gave him wisdom while yet a child.

وَحَنَانًا مِّن لَّدُنَّا وَزَكَوةً وَكَانَ تَقِيًّا

19:13 And Hananan from Us, and Zakatan, and he was pious,

وَبَرًّا بِوَلِدَيْهِ وَلَمْ يَكُن جَبَّاراً عَصِيّاً

19:14 And dutiful to his parents, and he was not arrogant or disobedient.

وَسَلَـمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيّاً

19:15 And Salam (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!

The Birth of the Boy and His Characteristics

This also implies what is not mentioned, that this promised boy was born and he was Yahya. There is also the implication that Allah taught him the Book, the **Tawrah** which they used to

study among themselves. The Prophets who were sent to the Jews used to rule according to the **Tawrah**, as did the scholars and rabbis among them. He was still young in age when Allah gave him this knowledge. This is the reason that Allah mentioned it. Because of how Allah favored him and his parents, He says,

يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ ...

O Yahya! Hold fast to the Scripture (the **Tawrah**).

> Means, "Learn the Book with strength.''
>
> In other words, learn it well, with zeal and studious effort.

... وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا (١٢)

And We gave him wisdom while yet a child.

> This means he was given understanding, knowledge, fortitude, diligence and zeal for good and the pursuit of good. He was blessed with these characteristics even though he was young.

Allah said,

وَحَنَانًا مِّن لَّدُنَّا ...

And (made him) **Hananan** from Us,

Ali bin Abi Talhah reported that Ibn Abbas said, وَحَنَانًا مِّن لَّدُنَّا (And **Hananan** from Us),

> "This means mercy from Us.''
>
> Ikrimah, Qatadah and Ad-Dahhak all said the same.

Ad-Dahhak added,

> "Mercy that no one would be able to give except Us.''

Qatadah added,

"With it, Allah had mercy upon Zakariyya.''

Mujahid said, وَحَنَانًا مِّن لَّدُنَّا (And **Hananan** from Us),

"This was gentleness from His Lord upon him.''

The apparent meaning is that Allah's statement **Hananan** (affection, compassion) is directly related to His statement, وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا (and We gave him wisdom while yet a child),

meaning, "We gave him wisdom, compassion and purity.''

This means that he was a compassionate man, who was righteous.

Hanan means the love for affection and tenderness (towards others).

Concerning Allah's statement,

... وَزَكَاةً ...

and **Zakatan**,

This is related to His statement, وَحَنَانًا (And **Hananan**).

The word **Zakah** means purity from filth, wickedness and sins.

Qatadah said,

"The word **Zakah** means the righteous deed.''

Ad-Dahhak and Ibn Jurayj both said,

"The righteous deed is the pure (**Zakah**) deed.''

Al-`Awfi reported that Ibn Abbas said, وَزَكَاةً (and **Zakatan**),

"This means that he was a blessing.''

... وَكَانَ تَقِيًّا (١٣)

and he was pious.

meaning that he was pure and had no inclination to do sins.

Allah said;

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا (١٤)

And dutiful to his parents, and he was not arrogant or disobedient.

After Allah mentioned Yahya's obedience to his Lord and that Allah created him full of mercy, purity and piety, He attached to it his obedience to his parents and his good treatment of them.

Allah mentioned that he refrained from disobeying them in speech, actions, commands and prohibitions. Due to this Allah says, وَلَمْ يَكُن جَبَّارًا عَصِيًّا (and he was not arrogant or disobedient).

Then, after mentioning these beautiful characteristics, Allah mentions his reward for this,

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا (١٥)

And **Salam** (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!

This means that he had security and safety in these three circumstances.

Sufyan bin Uyaynah said,

"The loneliest that a man will ever feel is in three situations.

- The first situation is on the day that he is born, when he sees himself coming out of what he was in.
- The second situation is on the day that he dies, when he sees people that he will not see anymore.

- The third situation is on the day when he is resurrected, when he sees himself in the great gathering.

Allah has exclusively honored Yahya, the son of Zakariyya, by granting him peace in these situations. Allah says,

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا

And Salam (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!

This narration was reported by Ibn Jarir, from Ahmad bin Mansur Al-Marwazi, from Sadaqah bin Al-Fadl, from Sufyan bin Uyaynah.

وَاذْكُرْ فِى الْكِتَـبِ مَرْيَمَ إِذِ انتَبَذَتْ مِنْ أَهْلِهَا مَكَاناً شَرْقِياً

19:16 And mention in the Book, Maryam, when she withdrew in seclusion from her family to place facing east.

فَاتَّخَذَتْ مِن دُونِهِم حِجَاباً فَأَرْسَلْنَآ إِلَيْهَآ رُوحَنَا فَتَمَثَّلَ لَهَا بَشَراً سَوِيّاً

19:17 She placed a screen before them; then We sent to her Our Ruh, and he appeared before her in the form of a man in all respects.

قَالَتْ إِنِّى أَعُوذُ بِالرَّحْمَـنِ مِنكَ إِن كُنتَ تَقِيّاً

19:18 She said: "Verily, I seek refuge with the Most Gracious (Allah) from you, if you do fear Allah.''

قَالَ إِنَّمَآ أَنَاْ رَسُولُ رَبِّكِ لأَهَبَ لَكِ غُلَـماً زَكِيّاً

19:19 (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son.''

قَالَتْ أَنَّى يَكُونُ لِى غُلَـمٌ وَلَمْ يَمْسَسْنِى بَشَرٌ وَلَمْ أَكُ بَغِيّاً

19:20 She said: "How can I have a son when no man has touched me, nor am I Baghiyya''

قَالَ كَذلِكَ قَالَ رَبُّكَ هُوَ عَلَىَّ هَيِّنٌ وَلِنَجْعَلَهُ ءَايَةً لِّلْنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ أَمْراً مَّقْضِيّاً

19:21 He said: "Thus says your Lord: `That is easy for Me (Allah). And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed (by Allah).'''

The Story of Maryam and Al-Masih (`Isa)

After Allah, the Exalted, mentioned the story of Zakariyya, and that He blessed him with a righteous, purified and blessed child even in his old age while his wife was barren, He then mentions the story of Maryam.

Allah informs of His granting her a child named `Isa without a father being involved (in her pregnancy).

Between these two stories there is an appropriate and similar relationship. Due to their closeness in meaning, Allah mentioned them here together, as well as in Surahs **Al Imran** and **Al-Anbiya'**. Allah has mentioned these stories to show His servants His ability, the might of His authority and that He has power over all things.

Allah says,

وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ ...

And mention in the Book, Maryam,

She was Maryam bint Imran from the family lineage of Dawud. She was from a good and wholesome family of the Children of Israel. Allah mentioned the story of her mother's pregnancy with her in Surah **Al Imran**, and that she (Maryam's mother) dedicated her freely for the service of Allah. This meant that she dedicated the child (Maryam) to the service of the **Masjid** of the Sacred House (in Jerusalem). Thus, they (Zakariyya, Maryam's mother and Maryam) were similar in that aspect.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا

> So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner. (3:37)

Thus, Maryam was raised among the Children of Israel in an honorable way. She was one of the female worshippers, well-known for her remarkable acts of worship, devotion and perseverance. She lived under the care of her brother-in-law, Zakariyya, who was a Prophet of the Children of Israel at that time. He was a great man among them, whom they would refer to in their religious matters. Zakariyya saw astonishing miracles occur from her that amazed him.

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا قَالَ يمَرْيَمُ أَنَّى لَكِ هَـذَا

قَالَتْ هُوَ مِنْ عِندِ اللَّهِ

إنَّ اللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ

> Every time Zakariyya entered the **Mihrab** to (visit) her, he found her supplied with sustenance. He said: "O Maryam! From where have you got this!''
>
> She said, "This is from Allah.''
>
> Verily, Allah provides to whom He wills, without limit. (3:37)

It has been mentioned that he would find her with winter fruit during the summer and summer fruit during the winter. This has already been explained in Surah **Al Imran**. Then, when Allah wanted to grant her His servant and Messenger, `Isa, one of the five Great Messengers.

... إِذِ انتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا (١٦)

when she withdrew in seclusion from her family to place facing east.

This means that she withdrew from them and secluded herself from them. She went to the eastern side of the Sacred **Masjid** (in Jerusalem).

It is reported from Ibn Abbas that he said,

"Verily, I am the most knowledgeable of Allah's creation of why the Christians took the east as the direction of devotional worship. They did because of Allah's statement, **إِذِ انتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا** (When she withdrew in seclusion from her family to a place facing east), Therefore, they took the birthplace of `Isa as their direction of worship.''

Concerning Allah's statement,

فَاتَّخَذَتْ مِن دُونِهِمْ حِجَابًا ...

She placed a screen before them;

This means that she hid herself from them and concealed herself.

... فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا ...

then We sent to her Our **Ruh**,

Then, Allah sent Jibril to her.

... فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا (١٧)

and he appeared before her in the form of a man in all respects.

This means that he came to her in the form of a perfect and complete man.

Mujahid, Ad-Dahhak, Qatadah, Ibn Jurayj, Wahb bin Munabbih and As-Suddi all commented on Allah's statement, فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا (then We sent to her Our **Ruh**),

"It means Jibril.''

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَن مِنكَ إِن كُنتَ تَقِيًّا (١٨)

She said: "Verily, I seek refuge with the Most Gracious from you, if you do fear Allah.''

This means that when the angel (Jibril) appeared to her in the form of a man, while she was in a place secluded by herself with a partition between her and her people, she was afraid of him and thought that he wanted to rape her. Therefore, she said, إِنِّي أَعُوذُ بِالرَّحْمَن مِنكَ إِن كُنتَ تَقِيًّا (Verily, I seek refuge with the Most Gracious from you, if you do fear Allah).

She meant, "If you fear Allah,'' as a means of reminding him of Allah.

This is what is legislated in defense against (evil), so that it may be repulsed with ease.

Therefore, the first thing she did was try to make him fear Allah, the Mighty and Sublime.

Ibn Jarir reported from Asim that Abu Wa'il said when mentioning the story of Maryam,

"She knew that the pious person would refrain (from committing evil) when she said, إِنِّي أَعُوذُ بِالرَّحْمَن مِنكَ إِن كُنتَ تَقِيًّا ("Verily, I seek refuge with the Most Gracious from you, if you do fear Allah.''

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ ...

He said: "I am only a messenger from your Lord...''

This means that the angel said to her in response, and in order to remove the fear that she felt within herself, "I am not what you think, but I am the messenger of your Lord.'' By this he meant, "Allah has sent me to you.''

It is said that when she mentioned the (Name of the) Most Beneficent (**Ar-Rahman**), Jibril fell apart and returned to his true form (as an angel). He responded,

... إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا (١٩)

`I am only a messenger from your Lord, to provide to you the gift of a righteous son.'

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ ...

She said: "How can I have a son...''

This means that Maryam was amazed at this. She said, "How can I have a son'!'

She said this to mean, "In what way would a son be born to me when I do not have a husband and I do not commit any wicked acts (i.e. fornication).''

For this reason she said,

... وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا (٢٠)

when no man has touched me, nor am I **Baghiyya**.

The **Baghiyy** is a female fornicator.

For this reason, a Hadith has been reported prohibiting the money earned from **Baghiyy**.

قَالَ كَذَلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ ...

He said: "Thus said your Lord: `That is easy for Me (Allah)...''

This means that the angel said to her in response to her question, "Verily, Allah has said that a boy will be born from you even though you do not have a husband and you have not committed any lewdness. Verily, He is Most Able to do whatever He wills.''

Due to this, he (Jibril) conveyed Allah's Words,

... وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ ...

And (We wish) to appoint him as a sign to mankind,

This means a proof and a sign for mankind of the power of their Maker and Creator, Who diversified them in their creation.

He created their father, Adam, without a male (father) or female (mother). Then, He created **Hawwa**' (Adam's spouse) from a male (father) without a female (mother). Then, He created the rest of their progeny from male and female, except `Isa. He caused `Isa to be born from a female without a male.

Thus, Allah completed the four types of creation (of the human being), which proves the perfection of His power and the magnificence of His authority. There is no god worthy of worship except Him and there is no true Lord other than Him.

Concerning Allah's statement,

... وَرَحْمَةً مِّنَّا ...

and a mercy from Us,

This means, "We will make this boy a mercy from Allah and a Prophet from among the Prophets. He will call to the worship of Allah and monotheistic belief in Him.

This is as Allah, the Exalted, said in another **Ayah**,

إِذْ قَالَتِ الْمَلَـئِكَةُ يمَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالاٌّخِرَةِ وَمِنَ الْمُقَرَّبِينَ

وَيُكَلِّمُ النَّاسَ فِى الْمَهْدِ وَكَهْلاً وَمِنَ الصَّـلِحِينَ

(Remember) when the angels said: "O Maryam! Verily, Allah gives you the good news of a Word from Him, his name will be **Al-Masih**, `Isa, the son of Maryam, held in honor in this world and in the Hereafter, and will be one of those who are near to Allah. And he will speak to the people, in the cradle and in manhood, and he will be one of the righteous. (3:45-46)

This means that he will call to the worship of his Lord in his cradle and while and adult.

Concerning His statement,

... وَكَانَ أَمْرًا مَّقْضِيًّا (٢١)

and it is a matter (already) decreed (by Allah).

This is the completion of Jibril's dialogue with Maryam. He informed her that this matter was preordained by Allah's power and will.

Muhammad bin Ishaq said, **وَكَانَ أَمْرًا مَّقْضِيًّا** (and it is a matter (already) decreed (by Allah),

"This means that Allah determined to do this, so there is no avoiding it.''

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَاناً قَصِيّاً

19:22 So she conceived him, and she withdrew with him to a remote place.

فَأَجَآءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ

19:23 And the pains of childbirth drove her to the trunk of a date palm.

قَالَتْ يلَيْتَنِى مِتُّ قَبْلَ هَـذَا وَكُنتُ نَسْياً مَّنسِيّاً

She said: "Would that I had died before this, and had been forgotten and out of sight!''

The Conception and the Birth

Allah, the Exalted, informs;

فَحَمَلَتْهُ فَانتَبَذَتْ بِهِ مَكَانًا قَصِيًّا (٢٢)

So she conceived him, and she withdrew with him to a remote place,

Allah, the Exalted, informs about Maryam that when Jibril had spoken to her about what Allah said, she accepted the decree of Allah.

Many scholars of the predecessors (**Salaf**) have mentioned that;

at this point the angel (who was Jibril) blew into the opening of the garment that she was wearing. Then the breath descended until it entered into her vagina and she conceived the child by the leave of Allah.

Muhammad bin Ishaq said,

"When she conceived him and filled her water jug (at a well), she returned (to her people). After this, her menstrual bleeding ceased and she experienced what the pregnant woman experiences of sickness, hunger, change of color and there was even a change in the manner of her speech. After this, no people came to visit any house like they did the house of Zakariyya. The word spread among the Children of Israel and the people were saying, `Verily, her partner (in fornication) was Yusuf, because there was no one else in the temple with her except him.' So she hid herself from the people and placed a veil

between herself and them. No one saw her and she did not see anyone else.''

Allah said;

فَأَجَاءهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ ...

And the pains of childbirth drove her to the trunk of a date palm.

This means that her pains of labor compelled her to go to the trunk of a date-palm tree that was at the place where she had secluded herself.

The scholars differed over its location.

As-Suddi said,

"Her place of seclusion was to the east and that was where she would pray at the Sacred House of Jerusalem.''

Wahb bin Munabbih said,

"She ran away and when she reached an area between Ash-Sham and Egypt, she was overcome by labor pains.''

In another narration from Wahb, he said,

"This took place eight miles from the Sacred House of Jerusalem in a village that was known as Bayt Al-Lahm (Bethlehem).''

I say, there are **Hadiths** about the **Isra'** (Night Journey of the Prophet) that are reported by An-Nasa'i on the authority of Anas, and Al-Bayhaqi on the authority of Shadad bin Aws, that say that;

this took place at Bait Al-Lahm. Allah knows best.

This is what is well known that the people all relate from each other. The Christians have no doubt held that the place of this occurrence was Bethlehem and this is what all the people relate. It has been related in a **Hadith** also, if the **Hadith** is authentic.

Allah says, informing about her,

... قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا ...

She said: "Would that I had died before this,

In this is an evidence of the permissibility to wish for death when a calamity strikes. She knew that she was going to be tested with the birth, the people would not assist her, and they would not believe her story. After she was known as a devout worshipper among them, they now thought that she had become a fornicating whore. She said, **يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا** (Would that I had died before this), She said this to mean before this situation.

... وَكُنتُ نَسْيًا مَّنسِيًّا (٢٣)

and I had been forgotten and out of sight!

This means, "I wish I had not been created and I was nothing.''

This was mentioned by Ibn Abbas.

Qatadah said,

"This means something unknown, forgotten and no one knew who I was.''

فَنَادَاهَا مِن تَحْتِهَآ أَلاَّ تَحْزَنِى قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيّاً

19:24 Then he cried unto her from below her, saying: "Grieve not: your Lord has provided a Sariy under you.''

وَهُزِّى إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَـقِطْ عَلَيْكِ رُطَباً جَنِيّاً

19:25 "And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you.''

فَكُلِى وَاشْرَبِى وَقَرِّى عَيْناً فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَداً فَقُولِى إِنِّى نَذَرْتُ لِلرَّحْمَـنِ صَوْماً فَلَنْ أُكَلِّمَ الْيَوْمَ إِنسِيّاً

19:26 "So eat and drink and rejoice. And if you see any human being, say: `Verily, I have vowed a fast for the Most Gracious so I shall not speak to any human being today.''

What was said to Her after the Birth

Allah tells,

فَنَادَاهَا مِن تَحْتِهَا ...

Then he cried unto her from below her, saying:

Some reciters read the **Ayah** as, مَنْ تَحْتِهَا (Who was below her),

Meaning the one who was below her called to her.

Others recited it as, مِن تَحْتِهَا (from below her),

With the meaning of a preposition (from) instead of a pronoun (who).

The scholars of **Tafsir** have differed over the interpretation of who was calling out.

Al-`Awfi and others reported from Ibn `Abbas that he said, فَنَادَاهَا مِن تَحْتِهَا (Then cried unto her from below her),

"This is referring to Jibril because `Isa did not speak until she brought him to her people.''

Similarly, Sa`id bin Jubayr, Ad-Dahhak, `Amr bin Maymun, As-Suddi and Qatadah all said,

"Verily, this is referring to the angel Jibril.''

This means that he (Jibril) called out to her from the bottom of the valley.

Mujahid said, فَنَادَاهَا مِن تَحْتِهَا (Then cried unto her from below her),

"This is referring to `Isa bin Maryam.''

Likewise, Abdur-Razzaq reported from Ma`mar that Qatadah said that Al-Hasan said,

"This is referring to her son (`Isa).''

This is also one of the two opinions reported from Sa`id bin Jubayr -- that it was her son, `Isa, speaking.

Sa`id said, "Have you not heard Allah saying, فَأَشَارَتْ إِلَيْهِ (Then she pointed to him. Ayah 29),

Ibn Zayd and Ibn Jarir preferred this opinion in his **Tafsir**.

Allah said,

... أَلَّا تَحْزَنِي ...

Grieve not:

He called to her saying, "Do not grieve.''

... قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا (٢٤)

your Lord has provided a **Sariy** under you.

Sufyan Ath-Thawri and Shu`bah reported from Abu Ishaq that Al-Bara' bin `Azib said,

"This means a small stream.''

Likewise, Ali bin Abi Talhah reported that Ibn Abbas said,

"**Sariy** means a river.''

Amr bin Maymun held the same view, as he said,

"It means a river for her to drink from.''

Mujahid said,

"It means river in the Syrian language.''

Sa`id bin Jubayr said,

"**Sariy** is a small flowing river.''

Others said that **Sariy** refers to `Isa.

This was said by Al-Hasan, Ar-Rabi bin Anas, Muhammad bin Abbad bin Jafar, and it is one of the two opinions reported from Qatadah.

It is also the view of Abdur-Rahman bin Zayd bin Aslam.

However, the first view seems to be the most obvious meaning. For this reason, Allah said after it,

وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ ...

And shake the trunk of date palm towards you,

meaning, "Grab the trunk of the date-palm tree and shake it towards yourself.''

Therefore, Allah blessed her by giving her food and drink.

Then He said,

... تُسَاقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ...

It will let fall fresh ripe dates upon you. So eat and drink and rejoice.

Meaning to be happy.

This is why `Amr bin Maymun said,

"Nothing is better for the woman confined in childbed than dried dates and fresh dates.''

Then he recited this noble **Ayah**.

Concerning Allah's statement,

... فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا ...

And if you see any human being,

This means any person that you see,

... فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنسِيًّا (٢٦)

Say: `Verily, I have vowed a fast unto the Most Gracious (Allah), so I shall not speak to any human being today.'

> Meaning, by signaling with gestures, not a statement by speech. This is so that she does not negate her oath itself, فَلَنْ أُكَلِّمَ الْيَوْمَ إِنسِيًّا (so I shall not speak to any human being today).

Anas bin Malik commented on, إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا (I have vowed a fast unto the Most Gracious), He said;

> "A vow of silence.''
>
> Likewise said Ibn Abbas and Ad-Dahhak.
>
> The meaning here is that in their Law, when fasting, it was forbidden for them to eat and speak.
>
> As-Suddi, Qatadah and Abdur-Rahman bin Zayd have all stated this view.

Abdur-Rahman bin Zayd said,

> "When `Isa said to Maryam, أَلَّا تَحْزَنِي (Grieve not), She said, `How can I not grieve when you are with me and I have no husband nor am I an owned slave woman! What excuse do I have with the people! Woe unto me, if I had only died before this, and had been a thing forgotten and unknown.'
>
> Then, `Isa said to her, `I will suffice you with a statement,
>
> فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنسِيًّا
>
> > And if you see any human being, say: `Verily, I have vowed a fast unto the Most Gracious so I shall not speak to any human being this day.''

All of this is from the speech of `Isa to his mother.''

Wahb said the same as well.

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ

19:27 Then she brought him to her people, carrying him.

قَالُواْ يمَرْيَمُ لَقَدْ جِئْتِ شَيْئاً فَرِيّاً

They said: "O Mary! Indeed you have brought a thing Fariy.''

يأُخْتَ هَـرُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيّاً

19:28 "O sister of Harun! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.''

فَأَشَارَتْ إِلَيْهِ

19:29 Then she pointed to him.

قَالُواْ كَيْفَ نُكَلِّمُ مَن كَانَ فِى الْمَهْدِ صَبِيّاً

They said: "How can we talk to one who is a child in the cradle!''

قَالَ إِنِّى عَبْدُ اللَّهِ ءَاتَانِىَ الْكِتَـبَ وَجَعَلَنِى نَبِيّاً

19:30 He said: "Verily, I am a servant of Allah, He has given me the Scripture and made me a Prophet;''

وَجَعَلَنِى مُبَارَكاً أَيْنَ مَا كُنتُ وَأَوْصَانِى بِالصَّلَوةِ
وَالزَّكَوةِ مَا دُمْتُ حَيّاً

19:31 "And He has made me blessed wherever I be, and has enjoined on me (Awsani) Salah and Zakah, as long as I live.''

وَبَرّاً بِوَالِدَتِى وَلَمْ يَجْعَلْنِى جَبَّاراً شَقِيّاً

19:32 "And to be dutiful to my mother, and made me not arrogant, unblessed.''

وَالسَّلَـمُ عَلَىَّ يَوْمَ وُلِدْتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيّاً

19:33 "And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!''

Maryam with Al-Masih before the People, Their Rejection of Her and His Reply to Them

Allah, the Exalted tells;

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ ...

Then she brought him to her people, carrying him.

Allah, the Exalted, informs of Maryam's situation when she was commanded to fast that day and not to speak to any human being. For verily, her affair would be taken care of and her proof would be established. Thus, she accepted the command of Allah and she readily received His decree. She took her child and brought him to her people, carrying him. When they saw her like this they made a big deal about her situation and they sternly protested against of it, and

... قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا (٢٧)

They said: "O Mary! Indeed you have brought a thing **Fariy**.''

Fariy means a mighty thing.

This was said by Mujahid, Qatadah, As-Suddi and others.

Ibn Abi Hatim reported from Nawf Al-Bikali that he said,

"Her people went out searching for her, she was from a family that was blessed with Prophethood and nobility. However, they could not find any trace of her. They came across a cow herder and they asked him, `Have you seen a girl whose description is such and such!'

He replied, `No, but tonight I saw my cows doing something that I've never seen them do before.'

They asked, `What did you see?'

He said, `Tonight I saw them prostrating in the direction of that valley.'''

Abdullah bin Ziyad said (adding to the narration),

"I memorized from Sayyar that he (the cattle herder) said,

`I saw a radiant light.'''

So they went towards the direction that he told him, and Maryam was coming towards them from that direction. When she saw them she sat down and she was holding her child in her lap. They came towards her until they were standing over her.

قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا

They said: "O Mary! Indeed you have brought a mighty thing (**Fariy**).''

This means it was a mighty thing that she had brought.

يَا أُخْتَ هَارُونَ ...

O sister of Harun!

This means, "O one resembling Harun (Aaron) in worship.''

... مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا (٢٨)

Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.

They meant, "You are from a good, pure family, well-known for its righteousness, worship and abstinence from worldly indulgence. How could you do such a thing''

Ali bin Abi Talhah and As-Suddi both said,

"It was said to her, يَا أُخْتَ هَارُونَ (O sister of Harun!), referring to the brother of Musa, because she was of his descendants.

This is similar to the saying, `O brother of Tamim,' to one who is from the Tamimi tribe, and `O brother of Mudar,' to one who is from the Mudari tribe.

It has also been said that she was related to a righteous man among them whose name was Harun and she was comparable to him in her abstinence and worship.

Concerning Allah's statement,

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَن كَانَ فِي الْمَهْدِ صَبِيًّا (٢٩)

Then she pointed to him. They said: "How can we talk to one who is a child in the cradle!''

This is what took place while they were in doubt about her situation, condemning her circumstances, saying what they wanted to say. At that time they were slandering her and falsely accusing her of a horrendous act.

On that day she was fasting and keeping silent. Therefore, she referred all speech to him (the child) and she directed them to his address and speech to them.

They scoffed at her because they thought that she was mocking at them and playing with them. They said, كَيْفَ نُكَلِّمُ مَن كَانَ فِي الْمَهْدِ صَبِيًّا (How can we talk to one who is a child in the cradle).

Maymun bin Mahran said, فَأَشَارَتْ إِلَيْهِ (Then she pointed to him),

"She indicated, `Speak to him.'

They then said, `After she has come to us with this calamity, she now commands us to speak to one who is a child in the cradle!'''

As-Suddi said,

"When she pointed to him they became angry and said, `Her mocking us, to the extent of commanding us to speak to this child, is worse to us than her fornication.'''

... قَالُوا كَيْفَ نُكَلِّمُ مَن كَانَ فِي الْمَهْدِ صَبِيًّا

They said: "How can we talk to one who is a child in the cradle!''

This means, "How can someone speak who is in his cradle, in the state of infancy and a child!''

قَالَ ...

He (`Isa) said,

... إِنِّي عَبْدُ اللَّهِ ...

Verily, I am a servant of Allah,

The first thing that he said was a declaration of the lofty honor of his Lord and His being free of having a child. Also, he affirmed that he himself was a worshipper of his Lord.

Allah said,

... آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (٣٠)

He has given me the Scripture and made me a Prophet.

> This was a declaration of innocence for his mother from the immorality that was attributed to her.

Nawf Al-Bikali said,

> "When they said what they said to his mother, he (`Isa) was nursing from her breast. At their statement he released the breast from his mouth and reclined on his left saying, إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (Verily, I am a servant of Allah, He has given me the Scripture and made me a Prophet). And he continued speaking until he said, مَا دُمْتُ حَيًّا (as long as I live).''

Concerning his statement,

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ ...

And He has made me blessed wherever I be,

Mujahid, `Amr bin Qays and Ath-Thawri all said that this means,

> "And He made me a teacher of goodness.''

In another narration from Mujahid, he said,

> "A person of great benefit.''

Ibn Jarir reported from Wuhayb bin Al-Ward, a freed slave of the Bani Makhzum tribe, that he said,

> "A scholar met another scholar who had more knowledge than himself. So he said to him, `May Allah have mercy upon you, what acts of mine should I perform openly!'
>
> The other replied, `Commanding good and forbidding evil, for verily, it is the religion of Allah, which He sent His Prophets with to His servants.'

The scholars have indeed agreed upon the statement of Allah, **وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ** (And He has made me blessed wherever I be),

Then it was said, `What was his blessing?'

He (Wuhayb) replied, `Commanding good and forbidding evil wherever he was.'''

His saying,

... وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (٣١)

and He has enjoined on me (**Awsani**) **Salah** and **Zakah**, as long as I live.

This is similar to the statement of Allah to Muhammad,

وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

And worship your Lord until there comes unto you the certainty (i.e. death). (15:99)

Abdur-Rahman bin Al-Qasim reported from Malik bin Anas that he commented on Allah's statement, **وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا** (and He has enjoined on me (**Awsani**) **Salah** and **Zakah**, as long as I live). He said,

"Allah informed him of what would be of his affair until his death. This is the firmest evidence against the people who deny Allah's preordained decree.''

Concerning Allah's statement,

وَبَرًّا بِوَالِدَتِي ...

And to be dutiful to my mother.

This means, "He (Allah) has commanded me to treat my mother well.''

He mentioned this after mentioning obedience to his Lord, Allah. This is because Allah often

combines the command to worship Him with obedience to the parents.

This is similar to Allah's statement,

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّـهُ وَبِالْوَلِدَيْنِ إِحْسَـناً

And your Lord has decreed that you worship none but Him and that you be dutiful to your parents. (17:23)

And He, the Exalted, said,

أَنِ اشْكُرْ لِى وَلِوَلِدَيْكَ إِلَىَّ الْمَصِيرُ

Give thanks to Me and to your parents. Unto Me is the final destination. (31:14)

Concerning his statement,

... وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾

and He made me not arrogant, unblessed.

This means, "He (Allah) has not made me too proud or arrogant to worship Him, obey Him and be dutiful to my mother, and thus be unblessed.''

Concerning Allah's statement,

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾

And **Salam** (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!

This is his affirmation that `he is a worshipper of Allah, the Mighty and Sublime, and that he is a creature created by Allah.

He (`Isa) will live, die and be resurrected, just like the other creatures that Allah has created. However, he will have peace in these situations, which are the most difficult situations for Allah's creatures.'

May Allah's peace and blessings be upon him.

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ

19:34 Such is `Isa, son of Maryam.

قَوْلَ الْحَقِّ الَّذِى فِيهِ يَمْتُرُونَ

Qawlal-Haqq (it is a statement of truth) about which they doubt (or dispute).

مَا كَانَ للَّهِ أَن يَتَّخِذَ مِن وَلَدٍ سُبْحَـنَهُ

19:35 It befits not (the majesty of) Allah that He should beget a son. Glorified be He.

إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ

When He decrees a thing, He only says to it: "Be!'' -- and it is.

وَإِنَّ اللَّهَ رَبِّى وَرَبُّكُمْ فَاعْبُدُوهُ هَـذَا صِرَطٌ مُّسْتَقِيمٌ

19:36 (`Isa said): "And verily, Allah is my Lord and your Lord. So worship Him. That is the straight path.''

فَاخْتَلَفَ الاٌّحْزَابُ مِن بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ كَفَرُواْ مِن مَّشْهِدِ يَوْمٍ عَظِيمٍ

19:37 Then the sects differed, so woe unto the disbelievers from the meeting of a great Day.

`Isa is the Servant of Allah and not His Son

Allah says;

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ ...

Such is `Isa, son of Maryam.

Allah, the Exalted, says to His Messenger Muhammad, `This is the story which We have related to you about `Isa,' upon him be peace.

... قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ (٣٤)

(It is) a statement of truth about which they doubt.

This means that the people of falsehood and the people of truth are in disagreement, of those who believe in him and those who disbelieve believe in him.

For this reason most of the reciters recited this **Ayah** with **Qawlul-Haqq** (statement of truth) as the subject, referring to `Isa himself.

Asim and Abdullah bin `Amir both recited it **Qawlal-Haqq** (statement of truth) referring to the story in its entirety that the people differed about.

It is reported from Ibn Mas`ud that he recited it as **Qalal-Haqqa**, which means that he (`Isa) said the truth.

The recitation of the **Ayah** with the **Qawlul-Haqq** being the subject referring to `Isa, is the most apparent meaning grammatically. It has support for it in the statement of Allah (after the story of `Isa),

الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُنْ مِّن الْمُمْتَرِينَ

(This is) the truth from your Lord, so be not of those who doubt. (3:60)

When Allah mentioned that He created him as a servant and a Prophet, He extolled Himself, the Most Holy, by saying,

مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ سُبْحَانَهُ ...

It befits not (the majesty of) Allah that He should beget a son. Glorified be He.

Means glory be unto Him, He is far exalted above that which these ignorant, wrongdoing, transgressing people say about Him.

... إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ (٣٥)

When He decrees a thing, He only says to it: "Be!'' -- and it is.

Whenever He wants something, He merely commands it and it happens as He wills.

This is as Allah says,

إِنَّ مَثَلَ عِيسَى عِندَ اللَّهِ كَمَثَلِ ءَادَمَ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ

الْحَقُّ مِن رَّبِّكَ فَلاَ تَكُنْ مِّن الْمُمْتَرِينَ

Verily, the likeness of `Isa before Allah is the likeness of Adam. He created him from dust, then said to him: "Be'' -- and he was. (This is) the truth from your Lord, so be not of those who doubt. (3:59-60)

`Isa commanded the Worship of Allah Alone, then the People differed after Him

Allah said;

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُّسْتَقِيمٌ (٣٦)

And verily, Allah is my Lord and your Lord. So worship Him. That is the straight path.

Among those things which `Isa said to his people while he was in his cradle is that Allah was his Lord and their Lord, and he commanded them to worship Him alone. He said, فَاعْبُدُوهُ هَذَا صِرَاطٌ مُّسْتَقِيمٌ (So worship Him. That is the straight path).

Meaning, "That which I have come to you with from Allah is the straight path.''

This means that the path is correct; whoever follows it will be rightly guided and whoever opposes it will deviate and go astray.

Allah's statement,

فَاخْتَلَفَ الْأَحْزَابُ مِن بَيْنِهِمْ ...

Then the sects differed,

means that the opinions of the People of the Book differed concerning `Isa even after the explanation of his affair and the clarification of his situation.

They disagreed about his being the servant of Allah, His Messenger, and His Word that He cast upon Maryam and a spirit from Himself.

- So a group of them -- who were the majority of the Jews (may Allah's curses be upon them) -- determined that he was a child of fornication and that his speaking in his cradle was merely sorcery.
- Another group said that it was Allah Who was speaking (not `Isa).
- Others said that he (`Isa) was the son of Allah.
- Some said that he was the third part of a divine trinity with Allah.
- Yet, others said that he was the servant of Allah and His Messenger.

This latter view is the statement of truth, which Allah guided the believers to.

A report similar with this meaning has been reported from `Amr bin Maymun, Ibn Jurayj, Qatadah and others from the **Salaf** (predecessors) and the **Khalaf** (later generations).

Allah said,

... فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ (٣٧)

so woe unto the disbelievers from the meeting of a great Day.

This is a threat and severe warning for those who lie about Allah, invent falsehood and claim that He (Allah) has a son.

However, Allah has given them respite until the Day of Resurrection, and He has delayed their term out of gentleness and confident reliance upon His divine decree overcoming them. Verily, Allah does not hasten the affair of those who disobey Him.

This has been related in a **Hadith** collected in the Two **Sahihs**,

إِنَّ اللهَ لَيُمْلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْه

Verily, Allah gives respite to the wrongdoer until He seizes him and he will not be able to escape Him.

Then, the Messenger of Allah recited the **Ayah**,

وَكَذلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِىَ ظَـلِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ

Such is the punishment of your Lord when He punishes the towns while they are doing wrong. Verily, His punishment is painful, (and) severe. (11:102)

In the Two **Sahihs** it is also reported that the Messenger of Allah said,

لَا أَحَدَ أَصْبَرُ عَلَى أَذىً سَمِعَهُ مِنَ اللهِ، إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِم

No one is more patient with something harmful that he hears than Allah. Verily, they attribute to Him a son, while He is the One Who provides them sustenance and good health.

Allah says,

وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَـلِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَىَّ الْمَصِيرُ

And many a township did I give respite while it was given to wrongdoing. Then I punished it. And to me is the (final) return (of all). (22:48)

Allah, the Exalted, also says,

وَلاَ تَحْسَبَنَّ اللَّهَ غَـفِلاً عَمَّا يَعْمَلُ الظَّـلِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الأَبْصَـرُ

Consider not that Allah is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror. (14:42)

This is the reason that Allah says here,

فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ

So woe unto the disbelievers from the meeting of a great Day.

referring to the Day of Resurrection.

It has been related in an authentic **Hadith** that is agreed upon (in Al-Bukhari and Muslim), on the authority of Ubadah bin As-Samit who said that the Messenger of Allah said,

مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُاللهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَأَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ، أَدْخَلَهُ اللهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ

Whoever testifies that there is no deity worthy of worship except Allah alone, Who has no partners, and that Muhammad is His servant and Messenger, and that `Isa was Allah's servant and Messenger, and His Word that He cast upon Maryam, and a spirit from Him, and that Paradise and Hell are both real, then Allah will admit him into Paradise regardless of whatever he did.

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَـكِنِ الظَّـلِمُونَ الْيَوْمَ فِى ضَلَـلٍ مُّبِينٍ

19:38 How clearly will they see and hear, the Day when they will appear before Us! But the wrongdoers today are in plain error.

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِىَ الاٌّمْرُ وَهُمْ فِى غَفْلَةٍ وَهُمْ لاَ يُؤْمِنُونَ

19:39 And warn them of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.

إِنَّا نَحْنُ نَرِثُ الاٌّرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ

19:40 Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned.

The Disbeliever's warning of the Day of Distress

Allah, the Exalted, says informing about the disbelievers on the Day of Resurrection that they will be made to have the clearest hearing and sight. This is as Allah says,

وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُواْ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا

And if you only could see when the criminals hang their heads before their Lord (saying): "Our Lord! We have now seen and heard.'' (32:12)

They will say that when it will not benefit them, nor will it be of any use to them. If they had used these senses properly before seeing the torment, then it would have brought them some benefit and saved them from the Allah's punishment.

This is why Allah says,

أَسْمِعْ بِهِمْ وَأَبْصِرْ ...

How clearly will they (disbelievers) see and hear,

This means that no one will hear and see better than they will.

... يَوْمَ يَأْتُونَنَا ...

the day when they will appear before Us.

The Day of Resurrection.

... لَكِنِ الظَّالِمُونَ الْيَوْمَ ...

But the wrongdoers today are...

now, in the life of this world,

... فِي ضَلَالٍ مُّبِينٍ (٣٨)

...in plain error.

They do not hear, see or think. When they are requested to follow guidance, they are not guided and they succumb to those things that do not benefit them.

Then, Allah says,

وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ ...

And warn them of the Day of grief and regrets,

warn the creation of the Day of Distress,

... إِذْ قُضِيَ الْأَمْرُ ...

when the case has been decided,

when the people of Paradise and the people of Hell will be sorted out, and everyone will reach his final abode which he was destined to remain in forever.

... وَهُمْ ...

while (now) they are,

today, in the present life of this world,

... فِي غَفْلَةٍ ...

in a state of carelessness.

with the warning of the Day of grief and regret, they are heedless.

... وَهُمْ لَا يُؤْمِنُونَ (٣٩)

and they believe not.

meaning they do not believe that it is true.

Imam Ahmad recorded that Abu Sa`id said that the Messenger of Allah said,

إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ، يُجَاءُ بِالْمَوْتِ كَأَنَّهُ كَبْشٌ أَمْلَحُ فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ هَلْ تَعْرِفُونَ هَذَا،

قَالَ: فَيَشْرَئِبُّونَ وَيَنْظُرُونَ وَيَقُولُونَ:نَعَمْ هَذَا الْمَوْتُ

قَالَ: فَيُقَالُ: يَاأَهْلَ النَّارِ، هَلْ تَعْرِفُونَ هَذَا؟

قَالَ: فَيَشْرَئِبُّونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ هَذَا الْمَوْتُ

قَالَ: فَيُؤْمَرُ بِهِ فَيُذْبَحُ، قَالَ: وَيُقَالُ: يَا أَهْلَ الْجَنَّةِ، خُلُودٌ وَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ، خُلُودٌ وَلَا مَوْتْ

When the people of Paradise enter Paradise and the people of the Hellfire enter the Hellfire, death will be brought in the form of a handsome ram and it will be placed between Paradise and the Hellfire. Then, it will be said, "O people of Paradise, do you know what this is?''

Then, they will turn their gazes and look, and they will say, "Yes, this is death.''

Then, it will be said, "O people of the Hellfire, do you know what this is?''

Then, they will turn their gazes and look, and they will say, "Yes, this is death.''

Then, the order will be given for it to be slaughtered and it will be said, "O people of Paradise, eternity and no more death, O people of Hellfire, eternity and no more death.''

Then the Messenger of Allah recited the **Ayah**,

وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ

> And warn them of the Day of grief and regret, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.

Then, the Messenger of Allah made a gesture with his hand and said,

أَهْلُ الدُّنْيَا فِي غَفْلَةِ الدُّنْيَا

The people of this life are in the state of heedlessness of this life.

Thus recorded Imam Ahmad and it was also recorded by Al-Bukhari and Muslim in their **Sahihs** with wording similar to this.

It is reported from Abdullah bin Mas`ud that he mentioned a story in which he said,

"There is not a soul except that it will see a residence in Paradise and a residence in the Hellfire, and this will be the Day of distress.

So the people of the Hellfire will see the residence that Allah prepared for them if they had believed. Then, it will be said to them, `If you had believed and worked righteous deeds, you would have had

this, which you see in Paradise.' Then, they will be overcome with distress and grief.

Likewise, the people of Paradise will see the residence that is in the Hellfire and it will be said to them, `If Allah had not bestowed His favor upon you (this would have been your place).'''

Concerning Allah's statement,

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ (٤٠)

Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned.

Allah is informing that He is the Creator, the Owner and the Controller of all matters. All of the creation will be destroyed and only He, the Most High and Most Holy, will remain. There is no one who can claim absolute ownership and control of affairs besides Him. He is the Inheritor of all His creation. He is the Eternal, Who will remain after they are gone and He is the Judge of their affairs. Therefore, no soul will be done any injustice, nor wronged even the weight of a mosquito or an atom.

Ibn Abi Hatim recorded that Hazm bin Abi Hazm Al-Quta`i said,

"Umar bin Abdul-Aziz wrote to Abdul-Hamid bin Abdur-Rahman, who was the governor of Kufah:

`Thus, to proceed: Verily, Allah prescribed death for His creatures when He created them and He determined their final destination. He said in that which He revealed in His truthful Book, which He guarded with His knowledge and made His angels testify to its preservation, that He will inherit the earth and all who are on it, and they will all be returned to Him.'''

وَاذْكُرْ فِى الْكِتَـبِ إِبْرَهِيمَ إِنَّهُ كَانَ صِدِّيقاً نَّبِيّاً

19:41 And mention in the Book, Ibrahim. Verily, he was a man of truth, a Prophet.

إِذْ قَالَ لأَبِيهِ

19:42 When he said to his father:

يأَبَتِ لِمَ تَعْبُدُ مَا لاَ يَسْمَعُ وَلاَ يَبْصِرُ وَلاَ يُغْنِى عَنكَ شَيْئاً

"O my father! Why do you worship that which hears not, sees not and cannot avail you in anything!''

يأَبَتِ إِنِّى قَدْ جَآءَنِى مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِى أَهْدِكَ صِرَاطاً سَوِيّاً

19:43 "O my father! Verily, there has come to me the knowledge of that which came not unto you. So follow me, I will guide you to the straight path.''

يأَبَتِ لاَ تَعْبُدِ الشَّيْطَـنَ إِنَّ الشَّيْطَـنَ كَانَ لِلرَّحْمَـنِ عَصِيّاً

19:44 "O my father! Worship not Shaytan. Verily, Shaytan has been a rebel against the Most Gracious.''

يأَبَتِ إِنِّى أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَـنِ فَتَكُونَ لِلشَّيْطَـنِ وَلِيّاً

19:45 "O my father! Verily, I fear lest a torment from the Most Gracious should overtake you, so that you become a companion of Shaytan.''

Ibrahim's Admonition of His Father

Allah, the Exalted, tells His Prophet, Muhammad,

وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ...

And mention in the Book, Ibrahim.

"Recite this to your people who are worshipping idols and mention to them what happened with Ibrahim, the intimate Friend (Khalil) of the Most Beneficent. These idol worshippers (Arabs) are his descendants and they claim to follow his religion.

... إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا (٤١)

Verily, he was a man of truth, a Prophet.

Inform them that he was a truthful Prophet.

Tell them about what took place with his father and how he forbade him from worshipping idols.''

إِذْ قَالَ لِأَبِيهِ ...

When he (Ibrahim) said to his father:

... يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنكَ شَيْئًا (٤٢)

O my father! Why do you worship that which hears not, sees not and cannot avail you in anything!

Meaning that these idols will not benefit you, nor can they protect you from any harm.

يَا أَبَتِ إِنِّي قَدْ جَاءنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ ...

O my father! Verily, there has come to me the knowledge of that which came not unto you.

This means, "Even though I am from your loins and you see me as inferior to you because I am your son, know that I have received knowledge from Allah that you do not know and it has not reached you.''

... فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا (٤٣)

So follow me, I will guide you to the straight path.

meaning, "a straight path that will carry you to the desired objective and save you from that which is dreaded (Hell).''

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ...

O my father! Worship not **Shaytan**.

This is means, "Do not obey him by worshipping these idols. He invites to this (idolatry) and he is pleased with it.''

This is as Allah says,

أَلَمْ أَعْهَدْ إِلَيْكُمْ يبَنِى ءَادَمَ أَن لاَّ تَعْبُدُواْ الشَّيْطَـنَ إِنَّهُ لَكُمْ عَدُوٌّ مٌّبِينٌ

Did I not command you, O Children of Adam, that you should not worship **Shaytan**. Verily, he is a plain enemy to you. (36:60)

Allah also says,

إِن يَدْعُونَ مِن دُونِهِ إِلاَّ إِنَـثاً وَإِن يَدْعُونَ إِلاَّ شَيْطَـناً مَّرِيداً

They invoke nothing but females (idols) besides Him (Allah), and they invoke nothing but **Shaytan**, a persistent rebel! (4:117)

Concerning Allah's statement,

... إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا (٤٤)

Verily, **Shaytan** has been a rebel against the Most Gracious.

This means obstinate and too arrogant to obey his Lord. Therefore, Allah expelled him and made him an outcast. Therefore, "do not follow him or you will become like him. ''

يَا أَبَتِ إِنِّي أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَن ...

O my father! Verily, I fear lest a torment from the Most Gracious should overtake you,

"because of your associating partners with Allah and your disobedience in what I am commanding you with.''

... فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا (٤٥)

so that you become a companion of **Shaytan**.

This means, "there will be no one who will protect you, or help you, or assist you, except Iblis. However, neither he, nor anyone else, has any power over the outcome of matters. Following him will only cause you to be surrounded by the torment (of Allah).''

This is as Allah says,

تَاللَّهِ لَقَدْ أَرْسَلْنَآ إِلَى أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَـٰنُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ

By Allah, We indeed sent (Messengers) to the nations before you, but **Shaytan** made their deeds fair seeming to them. So he is their helper today (in this world), and theirs will be a painful torment. (16:63)

قَالَ أَرَاغِبٌ أَنتَ عَنْ آلِهَتِى يإِبْرَهِيمُ لَئِن لَّمْ تَنتَهِ لأَرْجُمَنَّكَ وَاهْجُرْنِى مَلِيّاً

19:46 He (the father) said: "Do you revile my gods, O Ibrahim! If you stop not (this), I will La'arjumannak. So get away from me Maliyan.''

قَالَ سَلَـٰمٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِى حَفِيّاً

19:47 Ibrahim said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is unto me Hafiyyan.

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُو رَبِّى عَسَى أَلاَّ أَكُونَ بِدُعَآءِ رَبِّى شَقِيًّا

19:48 And I shall turn away from you and from those whom you invoke besides Allah. And I shall call upon my Lord, and I certainly hope that I shall not be unblessed in my invocation to my Lord.''

The Reply of Ibrahim's Father

Allah, the Exalted, informs of the reply of Ibrahim's father to his son, Ibrahim, in reference to what he was calling him to.

قَالَ...

He (the father) said:

... أَرَاغِبٌ أَنتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ ...

Do you revile my gods, O Ibrahim! If you stop not (this), I will **La'arjumannak**.

This means, "If you do not want to worship them (the idols) and you are not pleased with them, then at least stop cursing, abusing, and reviling them. For verily, if you do not cease, I will punish you, curse you and revile you.''

This is the meaning of his statement; لَأَرْجُمَنَّكَ (**La'arjumannaka**).

Ibn Abbas, As-Suddi, Ibn Jurayj, Ad-Dahhak and others said this.

Concerning His statement,

... وَاهْجُرْنِي مَلِيًّا (٤٦)

So get away from me **Maliyan**.

Mujahid, Ikrimah, Sa`id bin Jubayr and Mujahid bin Ishaq all said,

"**Maliyan** means forever.''

Al-Hasan Al-Basri said,

"For a long time.''

As-Suddi said, وَاهْجُرْنِي مَلِيًّا (So get away from me safely **Maliyan**),

"This means forever.''

Ali bin Abi Talhah and Al-Awfi both reported that Ibn Abbas said, وَاهْجُرْنِي مَلِيًّا (So get away from me safely **Maliyan**),

"This means to go away in peace and safety before you are afflicted with a punishment from me.''

Ad-Dahhak, Qatadah, Atiyah Al-Jadali, Malik and others said the same.

This is also the view preferred by Ibn Jarir.

The Reply of Allah's Friend (Khalil)

Allah tells:

قَالَ...

Ibrahim said:

With this, Ibrahim said to his father,

... سَلَامٌ عَلَيْكَ ...

Peace be on you!

This is as Allah said concerning the description of the believers,

وَإِذَا خَاطَبَهُمُ الجَـهِلُونَ قَالُوا سَلاَماً

and when the foolish address them (with bad words) they say, "**Salaman** (peace).'' (25:63)

Allah also says,

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَآ أَعْمَـلُنَا وَلَكُمْ أَعْمَـلُكُمْ سَلَـمٌ عَلَيْكُمْ لاَ نَبْتَغِى الْجَـهِلِينَ

And when they hear **Al-Laghw** (false speech), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant.'' (28:55)

The meaning of Ibrahim's statement to his father, سَلَامٌ عَلَيْكَ (Peace be on you!),

"You will not receive any insult or harm from me.''

This is due to the respect and honor of fatherhood.

... سَأَسْتَغْفِرُ لَكَ رَبِّي ...

I will ask forgiveness of my Lord for you.

meaning "But, I will ask Allah to guide you and forgive you for your sin.''

... إِنَّهُ كَانَ بِي حَفِيًّا (٤٧)

Verily, He is unto me **Hafiyya**.

Ibn Abbas and others said that **Hafiyyan** means, "Kind.''

Meaning, "since He guided me to worship Him and direct my religious devotion to Him alone.''

As-Suddi said,

"**Al-Hafi** is One Who is concerned with his (Ibrahim's) affair.''

Thus, Ibrahim sought forgiveness for his father for a very long time, even after he migrated to Ash-Sham. He

continued to seek forgiveness for him even after building the Sacred **Masjid** (in Makkah) and after the birth of his two sons, Ismail and Ishaq.

This can be seen in his statement,

رَبَّنَا اغْفِرْ لِى وَلِوَالِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

> Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established. (14:41)

From this tradition, during the beginning stages of Islam, the Muslims used to seek forgiveness for their relatives and their family members who were polytheists. They did this following the way of Ibrahim, the Khalil (Friend) of Allah, until Allah revealed,

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاء مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاء أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن شَيْءٍ

> Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people:
>
> "Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred forever until you believe in Allah alone,'' --
>
> except the saying of Ibrahim to his father:
>
> "Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allah.'' (60:4)
>
> meaning, except for this statement, so do not follow it.

Then Allah explains that Ibrahim abandoned this statement and retracted it.

Allah, the Exalted, says,

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُواْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُواْ أُوْلِي قُرْبَى مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلاَّ عَن مَّوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لأَوَّاهٌ حَلِيمٌ

It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the **Mushrikin**, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

And Ibrahim's invoking (of Allah) for his father's forgiveness was only because of a promise he (Ibrahim) had made to him (his father). But when it became clear to him (Ibrahim) that he (his father) is an enemy of Allah, he dissociated himself from him. Verily, Ibrahim was **Awwah** and forbearing. (9:113-114)

Concerning Allah's statement,

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُو رَبِّي ...

And I shall turn away from you and from those whom you invoke besides Allah. And I shall call upon my Lord,

This means, "And I worship my Lord alone, associating no partners with Him.''

... عَسَى أَلَّا أَكُونَ بِدُعَاء رَبِّي شَقِيًّا (٤٨)

I certainly hope that I shall not be unblessed in my invocation to my Lord.

The word `Asa (I hope) here means that which will necessarily occur and not that which is hoped for from the impossible. For verily, he (Ibrahim) is the leader of the Prophets other than Muhammad.

فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ وَكُلاًّ جَعَلْنَا نَبِيّاً

19:49 So when he had turned away from them and from those whom they worshipped besides Allah, We gave him Ishaq and Yaqub, and each one of them We made a Prophet.

وَوَهَبْنَا لَهُمْ مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيّاً

19:50 And We gave them of Our mercy, and We granted them Sidqin `Aliyyan on the tongues.

Allah gave Ibrahim Ishaq and Yaqub

Allah, the Exalted, says;

فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَقَ وَيَعْقُوبَ ...

So when he had turned away from them and from those whom they worshipped besides Allah, We gave him Ishaq and Ya`qub, and each one of them We made a Prophet.

Allah, the Exalted, says that when the Friend of Allah (Ibrahim) withdrew from his father and his people for the sake of Allah, Allah gave him in exchange those who were better than them. He gave him Ishaq (Isaac) and Yaqub (Jacob), meaning his son, Ishaq, and Ishaq's son, Yaqub. This is as Allah said in another **Ayah**,

وَيَعْقُوبَ نَافِلَةً

and Yaqub, a grandson. (21:72)

Also, Allah says,

وَمِن وَرَآءِ إِسْحَـقَ يَعْقُوبَ

and after Ishaq, of Yaqub. (11:71)

There is no difference of opinion about Ishaq being the father of Yaqub. This is what is recorded in the Qur'an in Surah **Al-Baqarah**.

أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِى قَالُواْ نَعْبُدُ إِلَـهَكَ وَإِلَـهَ آبَآئِكَ إِبْرَهِيمَ وَإِسْمَـعِيلَ وَإِسْحَـقَ

Or were you witnesses when death approached Yaqub When he said unto his sons, "What will you worship after me!"

They said, "We shall worship your God the God of your fathers, Ibrahim, Ismail and Ishaq.'' (2:133)

Allah only mentioned Ishaq and Yaqub here to show that He made Prophets from among his descendants and successors in order to give him relief and happiness in his life.

This is why Allah says,

... وَكُلًّا جَعَلْنَا نَبِيًّا (٤٩)

and each one of them We made a Prophet.

If Yaqub had not become a Prophet in the lifetime of Ibrahim, then Allah would not have limited the promise of Prophethood to him, but He would have mentioned his son Yusuf as well. For verily, Yusuf was also a Prophet, just as the Messenger of Allah said in a **Hadith** whose authenticity is agreed upon, when he was asked who was the best of people.

He said,

يُوسُفُ نَبِيُّ اللهِ ابْنُ يَعْقُوبَ نَبِيِّ اللهِ ابْنِ إِسْحَاقَ نَبِيِّ اللهِ ابْنِ إِبْرَاهِيمَ خَلِيلِ الله

The Prophet of Allah, Yusuf, the son of the Prophet of Allah Yaqub, the son of the Prophet of

Allah Ishaq, the son of the Friend of Allah Ibrahim.

In another wording of this Hadith, he said,

إِنَّ الْكَرِيمَ ابْنَ الْكَرِيمِ ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ يُوسُفَ بْنَ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمِ

Verily, the noble one is the son of the noble one, who is the son of the noble one, who is the son of the noble one. That is Yusuf, the son of Yaqub, the son of Ishaq, the son of Ibrahim.

Concerning Allah's statement,

وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا (٥٠)

And We gave them of Our mercy, and We granted **Sidqin `Aliyyan** on the tongues.

Ali bin Abi Talhah reported that Ibn Abbas said,

"**Sidqin `Aliyyan** means the good praise.''

As-Suddi and Malik bin Anas said the same thing.

Ibn Jarir said,

"Allah only said **`Aliyyan** (loftiness, exalted) because all of the religions commend them and mention them with praises, may Allah's peace and blessing be upon them all.''

وَاذْكُرْ فِى الْكِتَـبِ مُوسَى

19:51 And mention in the Book, Musa.

إِنَّهُ كَانَ مُخْلِصاً وَكَانَ رَسُولاً نَّبِيّاً

Verily, he was Mukhlasan and he was a Messenger, (and) a Prophet.

وَنَـدَيْنَـهُ مِن جَانِبِ الطُّورِ الأَيْمَنِ وَقَرَّبْنَاهُ نَجِيّاً

19:52 And We called him from the right side of the Mount (Tur), and made him draw near to Us for a talk with him.

وَوَهَبْنَا لَهُ مِن رَّحْمَتِنَآ أَخَاهُ هَـرُونَ نَبِيّاً

19:53 And We granted him his brother Harun, (also) a Prophet, out of Our mercy.

Mentioning Musa and Harun

After Allah had mentioned Ibrahim, the Friend of Allah, and commended him, he next mentioned **Al-Kalim** (the one spoken to by Allah directly).

Allah said,

وَاذْكُرْ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا ...

And mention in the Book, Musa. Verily, he was **Mukhlasan**,

Ath-Thawri reported from Abdul-Aziz bin Rafi`, from Abu Lubabah that he said,

"The Disciples (of `Isa) said, `O Spirit of Allah, inform us about the one who is **Mukhlis** (purely devoted) to Allah.'

He said, `That is one who does a deed solely for Allah and he does not like for the people to praise him.'"

Others recited the word as **Mukhlas**,

which means that he was chosen.

This is as Allah says,

إِنِّى اصْطَفَيْتُكَ عَلَى النَّاسِ

Verily, I have chosen you above men. (7:144)

Concerning Allah's statement,

... وَكَانَ رَسُولًا نَّبِيًّا (٥١)

and he was a Messenger, (and) a Prophet.

Allah combined these two descriptions for him. For verily, he was one of the greatest Messengers and one of the five Messengers of Strong Will. They are;

- Nuh,
- Ibrahim,
- Musa,
- `Isa and
- Muhammad.

May the blessings of Allah be upon them and all of the Prophets.

Allah said,

وَنَادَيْنَاهُ مِن جَانِبِ الطُّورِ ...

And We called him from the side of the **Tur**.

means Mount.

... الْأَيْمَنِ ...

right.

It was on the right side of Musa when he went seeking a burning wood from that fire. He saw its glow in the distance, so he set out towards it and found it on the right side of the mountain from his direction, at the edge of the valley that he was in. This is when Allah, the Exalted, spoke to him and called out to him.

... وَقَرَّبْنَاهُ نَجِيًّا (٥٢)

and made him draw near to Us for a talk with him.

Allah summoned him to come near and He conversed **Ayah** with him.

Concerning His statement,

وَوَهَبْنَا لَهُ مِن رَّحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا (٥٣)

And We granted him his brother Harun, (also) a Prophet, out of Our mercy.

This means, "We responded to his request and his plea on behalf of his brother and We made him a Prophet as well.''

This is as Allah says in another **Ayah**,

وَأَخِى هَـرُونُ هُوَ أَفْصَحُ مِنِّى لِسَاناً فَأَرْسِلْهِ مَعِىَ رِدْءاً يُصَدِّقُنِى إِنِّى أَخَافُ أَن يُكَذِّبُونِ

And my brother Harun he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will belie me. (28:34)

Also, Allah said,

قَدْ أُوتِيتَ سُؤْلَكَ يمُوسَى

(Allah said:) "You are granted your request, O Musa.'' (20:36)

He also said,

وَيَضِيقُ صَدْرِى وَلاَ يَنطَلِقُ لِسَانِى فَأَرْسِلْ إِلَى هَـرُونَ

وَلَهُمْ عَلَىَّ ذَنبٌ فَأَخَافُ أَن يَقْتُلُونِ

So send for Harun. And they have a charge of crime against me, and I fear they will kill me. (26:13-14)

Because of this, some of the **Salaf** (predecessors) said,

"No one in this life pleaded on behalf of someone else more than Musa pleaded for his brother to be a Prophet.''

Allah, the Exalted said,

وَوَهَبْنَا لَهُ مِن رَّحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا

And We granted him his brother Harun, (also) a Prophet, out of Our mercy.

وَاذْكُرْ فِى الْكِتَـبِ إِسْمَـعِيلَ إِنَّهُ كَانَ صَـدِقَ الْوَعْدِ وَكَانَ رَسُولاً نَّبِيّاً

19:54 And mention in the Book, Ismail. Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet.

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَوةِ وَالزَّكَـوةِ وَكَانَ عِندَ رَبِّهِ مَرْضِيّاً

19:55 And he would enjoin on his family and his people the Salah and the Zakah, and his Lord was pleased with him.

Mentioning Ismail

وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ ...

And mention in the Book, Ismail. Verily, he was true to what he promised,

Here Allah has commended Ismail, the son of Ibrahim, the Friend of Allah. He (Ismail) is the father of all of the Arabs of the Hijaz because he was true to what he promised.

Ibn Jurayj said,

> "He did not make any promise to his Lord, except that he fulfilled it.''

He never obligated himself to do any act of worship with a vow, except that he fulfilled it and carried it out, giving it its full due.

Some said, صَادِقَ الْوَعْدِ ((he was) true to what he promised),

> "This was said about him because he said to his father, سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ (If Allah wills you will find me of the patient), (37:102). So he was truthful in that.''

Being true to one's promise is one of the praiseworthy characteristics, just as breaking one's promise is of the detested characteristics.

Allah, the Exalted, says,

يأَيُّهَا الَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لاَ تَفْعَلُونَ

كَبُرَ مَقْتاً عِندَ اللَّهِ أَن تَقُولُوا۟ مَا لاَ تَفْعَلُونَ

> O you who believe! Why do you say that which you do not do! Most hateful it is with Allah that you say that which you do not do. (61:2-3)

The Messenger of Allah said,

آيَةُ الْمُنَافِقِ ثَلَاثٌ:

- إِذَا حَدَّثَ كَذَبَ،
- وَإِذَا وَعَدَ أَخْلَفَ،
- وَإِذَا اؤْتُمِنَ خَانَ

> The sign of the hypocrite is three things.
>
> - When he speaks, he lies;
> - when he promises, he breaks his promise;
> - when he is entrusted with something, he is disloyal to his trust.

Thus, if these are the characteristics of the hypocrites, then behaving contrary to these is a characteristic of the true believer. For this reason, Allah commended His servant and Messenger Ismail, for he was true to his promise.

Likewise, the Messenger of Allah was true to his promise. He did not promise anyone anything, except that he fulfilled his promise to that person. He also commended Abu Al-`As bin Ar-Rabi, the husband of his daughter Zaynab, by saying,

حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَوَفَى لِي

> He spoke to me and he told me the truth, and he promised me and he fulfilled his promise to me.

When the Prophet died, the **Khalifah** (his successor), Abu Bakr As-Siddiq said,

> "Whoever received any promise from the Messenger of Allah or was owed any debt by him, then let him come to me and I will fulfill it on his behalf.''
>
> So Jabir bin Abdullah came and related that the Messenger of Allah said,
>
> لَوْ قَدْ جَاءَ مَالُ الْبَحْرَينِ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا
>
> If the wealth of Bahrain comes (to me), then I would give you such and such and such.
>
> This meant that he would fill his hands with wealth.
>
> Therefore, when the wealth of Bahrain came (to them), Abu Bakr commanded Jabir to come and fill his hands from that wealth. Then, he commanded him to do so again, until he collected five hundred Dirhams.
>
> Then, Abu Bakr gave him its double along with it. (i.e. one thousand extra Dirhams).

Concerning Allah's statement,

... وَكَانَ رَسُولًا نَّبِيًّا (٥٤)

and he was a Messenger, (and) a Prophet.

> In this is a proof of Ismail's favored status over his brother, Ishaq.
>
> Ishaq was only described as being a Prophet, but Ismail was described with both Prophethood and Messengership.

It is confirmed in **Sahih** Muslim that the Messenger of Allah said,

إِنَّ اللهَ اصْطَفَى مِنْ وَلَدِ إِبْرَاهِيمَ إِسْمَاعِيل

> Verily, Allah chose Ismail from the sons of Ibrahim...
>
> Then, Imam Muslim mentions the rest of the **Hadith** in its entirety.
>
> However, this statement proves the correctness of what we have said.

Allah said,

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِندَ رَبِّهِ مَرْضِيًّا (٥٥)

And he would enjoin on his family and his people the **Salah** and the **Zakah**, and his Lord was pleased with him.

> This is also a beautiful form of praise, a commendable quality, and and upright characteristic. He was commanded in this way because of his persistence in obedience of his Lord, and enjoining his family to do so.
>
> This is as Allah said to His Messenger,
>
> وَأْمُرْ أَهْلَكَ بِالصَّلَوةِ وَاصْطَبِرْ عَلَيْهَا
>
> > And enjoin the **Salah** on your family, and be patient with them. (20:132)

Also, Allah, the Exalted, said,

يأَيُّهَا الَّذِينَ ءَامَنُواْ قُواْ أَنفُسَكُمْ وَأَهْلِيكُمْ نَاراً وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَـئِكَةٌ غِلاَظٌ شِدَادٌ لاَّ يَعْصُونَ اللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O you who believe! Protect yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the commands they receive from Allah, but do that which they are commanded. (66:6)

This means to command them to do good, forbid them from evil and do not neglect them. If you do so, and they obey your command, the Fire (of Hell) will not devour them on the Day of Resurrection.

It has been reported in a Hadith from Abu Hurayrah that the Messenger of Allah said,

رَحِمَ اللهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَيْقَظَ امْرَأَتَهُ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ.

رَحِمَ اللهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَأَيْقَظَتْ زَوْجَهَا، فَإِنْ أَبَى نَضَحَتْ فِي وَجْهِهِ الْمَاء

May Allah have mercy upon a man who gets up at night to pray and he wakes his wife. If she refuses to get up, he sprinkles water in her face.

May Allah have mercy upon a woman who gets up at night to pray and she wakes her husband. If he refuses to get up, she sprinkles water in his face.

This **Hadith** was recorded by Abu Dawud and Ibn Majah.

وَاذْكُرْ فِى الْكِتَـبِ إِدْرِيسَ

19:56 And mention in the Book, Idris.

إِنَّهُ كَانَ صِدِّيقاً نَّبِيّاً

Verily, he was a man of truth, (and) a Prophet.

وَرَفَعْنَاهُ مَكَاناً عَلِيّاً

19:57 And We raised him to a high station.

Mentioning Idris

Allah tells:

وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَّبِيًّا (٥٦)

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا (٥٧)

And mention in the Book, Idris. Verily, he was a man of truth, (and) a Prophet.And We raised him to a high station.

Allah complimented Idris for being a truthful Prophet and He mentioned that he raised him to a high station.

It has previously been mentioned that in the **Sahih** it is recorded that the Messenger of Allah passed by Idris on the night of the **Isra** (Night Journey) and he (Idris) was in the fourth heaven.

Sufyan reported from Mansur that Mujahid said, **وَرَفَعْنَاهُ مَكَانًا عَلِيًّا** (And We raised him to a high station),

"This means the fourth heaven.''

Al-Hasan and others said concerning Allah's statement, **وَرَفَعْنَاهُ مَكَانًا عَلِيًّا** (And We raised him to a high station),

"This means Paradise.''

أُولَـئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّيْنَ مِن ذُرِّيَّةِ ءادَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَآ

19:58 Those were they unto whom Allah bestowed His grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nuh, and of the offspring of Ibrahim and Israel, and from among those whom We guided and chose.

إِذَا تُتْلَى عَلَيْهِمْ ءايَـتُ الرَّحْمَـنِ خَرُّواْ سُجَّداً وَبُكِيّاً

When the Ayat of the Most Gracious were recited unto them, they fell down prostrate and weeping.

Allah says;

أُوْلَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ مِن ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ...

Those were they unto whom Allah bestowed His grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nuh, and of the offspring of Ibrahim and Israel, and from among those whom We guided and chose.

> Allah, the Exalted, says that these Prophets (were favored), but this does not mean only these Prophets who were mentioned in this **Surah**. Rather, it is referring to all of those who were Prophets. Allah merely changes the implication of the discussion from specific individuals to the entire group of Prophets.

... الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ مِن ذُرِّيَّةِ آدَمَ ...

they unto whom Allah bestowed His grace from among the Prophets, of the offspring of Adam.

As-Suddi and Ibn Jarir both said,

- "That which is meant by the offspring of Adam is Idris,
- and what is meant by the offspring of those `whom We carried with Nuh' is Ibrahim,
- and what is meant by the offspring of Ibrahim is Ishaq, Yaqub and Ismail,
- and what is meant by the offspring of Ismail is Musa, Harun, Zakariyya, Yahya and `Isa bin Maryam.''

Ibn Jarir said,

> "And that is the distinction of their genealogies, even though Adam gathers all of them (as their original father). This is because among them is he who was not a descendant of those who were on the ship with Nuh, and he that is Idris. For verily, he was the grandfather of Nuh.''

I say that this is the most apparent meaning, which concludes that Idris is amongst the pillars of Nuh's ancestral lineage. The view that this **Ayah** refers to the ancestral lineage of the Prophets, is the fact that it is similar to Allah's statement in Surah **Al-An`am**,

> وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَـهَآ إِبْرَهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَـتٍ مَّن نَّشَآءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ
>
> وَوَهَبْنَا لَهُ إِسْحَـقَ وَيَعْقُوبَ كُلاًّ هَدَيْنَا وَنُوحاً هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَـنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَـرُونَ وَكَذَلِكَ نَجْزِى الْمُحْسِنِينَ
>
> وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِّنَ الصَّـلِحِينَ
>
> وَإِسْمَـعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطاً وَكُلاًّ فَضَّلْنَا عَلَى الْعَـلَمِينَ
>
> وَمِنْ ءَابَائِهِمْ وَذُرِّيَّـتِهِمْ وَإِخْوَنِهِمْ وَاجْتَبَيْنَـهُمْ وَهَدَيْنَـهُمْ إِلَى صِرَطٍ مُّسْتَقِيمٍ
>
> And that was our proof which We gave Ibrahim against his people. We raise whom We will in

degrees. Certainly your Lord is All-Wise, All-Knowing.

And We bestowed upon him Ishaq and Yaqub, each of them We guided; and before him We guided Nuh, and among his progeny Dawud, Suleiman, Ayub, Yusuf, Musa and Harun. Thus do We reward the doers of good.

And Zakariyya, and Yahya, and `Isa and Ilyas, each one of them was of the righteous.

And Ismail and Al-Yasa` and Yunus and Lut and each one of them We preferred above the **`Alamin**.

And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to the straight path. (6:83-87)

Until Allah's statement,

أُوْلَـئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ

They are those whom Allah had guided. So follow their guidance. (6: 90)

Allah, the Exalted, says,

مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ

Of some of them We have related to you their story. And of some We have not related to you their story. (40:78)

In **Sahih** Al-Bukhari it is reported from Mujahid that he asked Ibn Abbas,

"Is there a prostration in Surah **Sad**''

Ibn Abbas replied, "Yes.''

Then he recited,

أُوْلَـئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ

They are those whom Allah had guided. So follow their guidance. (6:90)

Ibn Abbas then said, "So your Prophet is one of those who have been commanded to follow them. And he is of those who should be followed.'' -- referring to Dawud.

Allah, the Exalted, said in this noble **Ayah**,

... إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَن خَرُّوا سُجَّدًا وَبُكِيًّا (٥٨)

When the **Ayah** of the Most Gracious were recited unto them, they fell down prostrate and weeping.

This means that when they heard the Words of Allah, mentioning His proofs and evidences, they prostrated to their Lord in humility, humbleness, praise and thanks for the great favors they were blessed with.

The word **Bukiyan** at the end of the **Ayah** means those who are crying, and it is the plural of **Baki**.

Due to this the scholars agree that it is legislated to prostrate upon reading this **Ayah**, in following them and adhering to their manner of worship.

فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُواْ الصَّلَـوةَ وَاتَّبَعُواْ الشَّهَوَتِ فَسَوْفَ يَلْقُونَ غَيّاً

19:59 Then, there has succeeded them a posterity who have lost the Salah and have followed lusts. So they will meet Ghaiy.

إِلاَّ مَن تَابَ وَءَامَنَ وَعَمِلَ صَـلِحاً فَأُوْلَـئِكَ يَدْخُلُونَ الْجَنَّةَ وَلاَ يُظْلَمُونَ شَيْئاً

19:60 Except those who repent and believe, and work righteousness. Such will enter Paradise and they will not be wronged in aught.

They were succeeded by Wicked People and Good People

Allah says:

فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا (٥٩)

Then, there has succeeded them a posterity who have lost the Salah and have followed lusts. So they will meet **Ghaiy**.

After Allah mentioned the party of blessed ones -- the Prophets and those who followed them by maintaining the limits set by Allah and His commandments, fulfilling what Allah ordered and avoiding His prohibitions -- then He mentions, **خَلَفَ مِن بَعْدِهِمْ خَلْفٌ** (there has succeeded them a posterity).

This means later generations.

... أَضَاعُوا الصَّلَاةَ ...

who have lost **Salah**,

Losing their prayers is when they do not consider the prayers obligatory. Therefore they lose, because the prayer is the pillar and foundation of the religion. It is the best of the servants' deeds. Thus, these people will occupy themselves with worldly desires and delights, and they will be pleased with the life of this world. They will be tranquil and at ease in the worldly appetites. Therefore, these people will meet with **Ghaiy**, which means loss on the Day of Resurrection.

Al-Awza`i reported from Musa bin Sulayman, who reported from Al-Qasim bin Mukhaymirah that he said concerning Allah's statement, **فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ** (Then, there has succeeded them a posterity who have lost the **Salah**),

"This means that they will not keep up with the proper times of the prayer, because if it meant

complete abandonment of the prayer, this would be disbelief.''

It is also reported that it was said to Ibn Mas`ud,

"Allah often mentions the prayer in the Qur'an. He says,

الَّذِينَ هُمْ عَن صَلَـتِهِمْ سَاهُونَ

Those who neglect their **Salah**. (107:5)

And He says,

عَلَى صَلاَتِهِمْ دَآئِمُونَ

Those who remain constant in their **Salah**. (70:23)

And He says,

عَلَى صَلاَتِهِمْ يُحَافِظُونَ

Who guard their **Salah**.'' (23:9)

Then, Ibn Mas`ud said,

"This means at its designated times.''

The people said, "We thought that this was referring to the abandonment of the prayer.''

He replied,

"That would be disbelief.''

Masruq said,

"No one who guards the five daily prayers will be written among the heedless. In their neglect is destruction. Their neglect is delaying them past their fixed times.''

Al-Awza`i reported from Ibrahim bin Zayd that Umar bin Abdul-`Aziz recited the **Ayah**,

فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا

Then, there has succeeded them a posterity who have lost the **Salah** and have followed lusts. So they will meet **Ghayy**.

Then, he said,

"Their loss was not their abandonment of the prayers, but it was by not offering them during their proper and prescribed times.''

Allah said,

... فَسَوْفَ يَلْقَوْنَ غَيًّا

So they will meet **Ghayy**.

Ali bin Abi Talhah reported from Ibn Abbas that he said,

"This means loss.''

Qatadah said,

"This means evil.''

Sufyan Ath-Thawri, Shu\`bah and Muhammad bin Ishaq all reported from Abu Ishaq As-Sabi\`i, who reported from Abu Ubaydah, who reported from Abdullah bin Mas\`ud that he said, فَسَوْفَ يَلْقَوْنَ غَيًّا (So they will meet **Ghayy**),

"This is a valley in the Hellfire which is very deep and its food is filthy.''

Al-A\`mash reported from Ziyad, who reported from Abu Iyad, who commented Allah's statement, فَسَوْفَ يَلْقَوْنَ غَيًّا (So they will meet **Ghayy**), He said,

"This is a valley in Hell made of puss and blood.''

Allah said,

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ...

Except those who repent and believe and work righteousness.

This means, "Except those who recant from giving up the prayers and following the desires, for verily, Allah will accept their repentance, give them a good end and make them of those who inherit the Garden of Delight (Paradise).''

For this reason Allah says,

... فَأُوْلَـئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا (٦٠)

Such will enter Paradise and they will not be wronged in aught.

This is because repentance wipes away that which was before it.

In another **Hadith**, the Prophet said,

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَاذَنْبَ لَه

The one who repents from sin is like he who has no sin.

Because of this, those who repent will not lose anything from the (good) deeds that they did. They will not be held accountable for what they did before their repentance, thus causing a decrease in their reward for deeds that they do after their repentance. That is because whatever they did before repenting is lost, forgotten and not taken to account. This is an honor from the Most Generous and a kindness from the Most Gentle. This is an exception that is made for these people, similar to Allah's statement in Surah **Al-Furqan**,

وَالَّذِينَ لاَ يَدْعُونَ مَعَ اللَّهِ إِلَـهَا ءَاخَرَ وَلاَ يَقْتُلُونَ النَّفْسَ الَّتِى حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ

And those who invoke not any other god along with Allah, nor kill such person as Allah has

forbidden, except for just cause...) until Allah's statement,

وَكَانَ اللَّهُ غَفُوراً رَّحِيماً

and Allah is Oft-Forgiving, Most Merciful. (25:68-70)

جَنَّـتِ عَدْنٍ الَّتِى وَعَدَ الرَّحْمَـنُ عِبَادَهُ بِالْغَيْبِ

19:61 (They will enter) `Adn Gardens which the Most Gracious has promised to His servants in the unseen.

إِنَّهُ كَانَ وَعْدُهُ مَأْتِيّاً

Verily, His promise must come to pass.

لاَّ يَسْمَعُونَ فِيهَا لَغْواً إِلاَّ سَلَـماً وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيّاً

19:62 They shall not hear therein any Laghw, but only Salam. And they will have therein their sustenance, morning and afternoon.

تِلْكَ الْجَنَّةُ الَّتِى نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيّاً

19:63 Such is the Paradise which We shall give as an inheritance to those of Our servants who had Taqwa.

The Description of the Gardens of the Truthful and Those Who repent

Allah, the Exalted, says;

جَنَّاتِ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ ...

They will enter **`Adn** Gardens which the Most Gracious has promised to His servants in the unseen.

Allah, the Exalted, says that the Gardens (of Paradise), which the penitent will enter, will be Gardens of **`Adn**, meaning, eternity.

These are Gardens that the Most Beneficent promises His servants in the unseen.

> This means that these Gardens are from the unseen things that they believe in, even though they have never witnessed them. They believe in the unseen out of their strong conviction and the strength of their faith.

Concerning Allah's statement,

... إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا (٦١)

Verily, His promise must come to pass.

This affirms the fact that this will occur, and that it is a settled matter. Allah does not break His promise, nor does He change it.

This is similar to His statement,

كَانَ وَعْدُهُ مَفْعُولاً

His promise is certainly to be accomplished. (73:18)

This means that His promise will be and there is no avoiding it.

Allah's statement here, مَأْتِيًّا (must come to pass),

> This means that it will come to His servants who are striving towards it and they will reach it.

There are those commentators who said, مَأْتِيًّا (must come to pass),

"This means it is coming, because everything that comes to you, you also come to it.

This is as the Arabs say, `Fifty years came to me, and I came to fifty years.' They both mean the same thing (I'm fifty years old).''

Concerning Allah's statement,

لَا يَسْمَعُونَ فِيهَا لَغْوًا ...

They shall not hear therein any **Laghw**.

This means that in these gardens of Paradise there is no ignorant, wasteful and useless speech, like there is in this life.

He said,

... إِلَّا سَلَامًا ...

...but only **Salam**.

This is an indifferent exception, similar to Allah's statement,

لاَ يَسْمَعُونَ فِيهَا لَغْواً وَلاَ تَأْثِيماً

إِلاَّ قِيلاً سَلَـماً سَلَـماً

No **Laghw** will they hear therein, nor any sinful speech. But only the saying of: **Salam**! **Salam**! (56:25-26)

Concerning His statement,

... وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا (٦٢)

And they will have therein their sustenance, morning and afternoon.

This means, in what is similar to mornings and evenings. This does not mean that there is a

night and a day (in Paradise), but they will be living in times that alternate. They will know its lighted times from its lights and illumination.

This is as Imam Ahmad recorded from Abu Hurayrah, who said that the Messenger of Allah said,

أَوَّلُ زُمْرَةٍ تَلِجُ الْجَنَّةَ صُوَرُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَا يَبْصُقُونَ فِيهَا،وَلَا يَتَمَخَّطُونَ فِيهَا. وَلَايَتَغَوَّطُونَ، آنِيَتُهُمْ وَأَمْشَاطُهُمُ الذَّهَبُ وَالْفِضَّةُ وَمَجَامِرُهُمُ الْأَلُوَّةُ، وَرَشْحُهُمُ الْمِسْكُ وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَى مُخُّ سَاقِهَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ، لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ، يُسَبِّحُونَ اللهَ بُكْرَةً وَعَشِيًّا

The first group to enter into Paradise will have forms like the form of the moon on a night when it is full. They will not spit, nor will they blow their noses therein. They also will not defecate. Their containers and combs will be made of gold and silver and their censers will be of aloes wood. Their sweat will be the fragrance of musk and each of them will have two wives. The marrow of their shins will be visible from beneath the skin due to their beauty. They will not have any disputes between them, or any hatred. Their hearts will be united like the heart of one man. They will glorify Allah in the morning and evening.

Al-Bukhari and Muslim both recorded this narration in the Two **Sahihs**.

Imam Ahmad also recorded that Ibn Abbas said that the Messenger of Allah said,

الشُّهَدَاءُ عَلَى بَارِقِ نَهْرٍ بِبَابِ الْجَنَّةِ فِي قُبَّةٍ خَضْرَاءَ، يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنَ الْجَنَّةِ بُكْرَةً وَعَشِيًّا

The martyrs will be upon the banks of a river by the gates of Paradise. Over them will be a green dome. Their sustenance will be brought out to them from Paradise, morning and evening.

Ahmad is the only one who collected this narration.

Ad-Dahhak reported that Ibn Abbas said, وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا (And they will have therein their sustenance, morning and afternoon),

> "This means the amount of time equal to night and day.''

Allah said,

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيًّا (٦٣)

Such is the Paradise which We shall give as an inheritance to those of Our servants who had **Taqwa**.

> This means, `This Paradise that We have described with these magnificent attributes, it is that which We will cause are pious servants to inherit.'
>
> They are those who obey Allah in happiness and times of hardship. They are those who suppress their anger and they pardon people's offenses.
>
> This is as Allah says at the beginning of Surah **Al-Mu'minun**,
>
> قَدْ أَفْلَحَ الْمُؤْمِنُونَ
>
> الَّذِينَ هُمْ فِى صَلاَتِهِمْ خَـشِعُونَ
>
> Successful indeed are the believers. Those who are humble in their Salah. (23:1-2) Until His saying,
>
> أُوْلَـئِكَ هُمُ الْوَرِثُونَ
>
> الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَـلِدُونَ
>
> These are indeed the inheritors. Who shall inherit the Firdaws. In it they shall dwell forever. (23:10-11)

وَمَا نَتَنَزَّلُ إِلاَّ بِأَمْرِ رَبِّكَ

19:64 And we descend not except by the command of your Lord.

لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذلِكَ وَمَا كَانَ رَبُّكَ نَسِيّاً

To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful.

رَّبُّ السَّمَـوَتِ وَالاٌّرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ

19:65 Lord of the heavens and the earth, and all that is between them, so worship Him and abide patiently in His worship.

هَلْ تَعْلَمُ لَهُ سَمِيّاً

Do you know of any who is similar to Him!

The Angels do not descend, except by Allah's Command

Imam Ahmad recorded that Ibn Abbas said that the Messenger of Allah said to Jibril,

مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا ؟

What prevents you from visiting us more than you do?

Then this **Ayah** was revealed,

وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ...

And we descend not except by the command of your Lord.

Al-Bukhari was alone in recording it and he related it with the **Tafsir** of this **Ayah**.

Al-Awfi reported from Ibn Abbas that he said,

"Jibril was kept from visiting the Messenger of Allah, so he was disturbed and grieved because of this.

Then, Jibril came to him and said, `O Muhammad, **وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ** (And we descend not except by the command of your Lord).'''

Allah said,

... لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا ...

To Him belongs what is before us and what is behind us,

It has been said that the meaning of "what is before us'' refers to that which is in this life and "what is behind us'' refers to the Hereafter.

... وَمَا بَيْنَ ذَلِكَ ...

and what is between those two;

This means what is between two blows of the **Sur**.

This is the opinion of Abu Al-Aliyah, Ikrimah and Mujahid.

This was also stated by Sa`id bin Jubayr and Qatadah in one narration from them.

As-Suddi and Ar-Rabi` bin Anas held this opinion as well.

It has also been said, **مَا بَيْنَ أَيْدِينَا** (what is before us),

means the future matters of the Hereafter.

وَمَا خَلْفَنَا (what is behind us),

means what has taken place in this life,

... وَمَا بَيْنَ ذَلِكَ ...

what is between those two;

> means what happens between this life and the Hereafter.
>
> A statement like this explanation has been reported from Ibn Abbas, Sa`id bin Jubayr, Ad-Dahhak, Qatadah, Ibn Jurayj and Ath-Thawri.
>
> Ibn Jarir also preferred this latter interpretation.
>
> And Allah knows best.

Concerning Allah's statement,

... وَمَا كَانَ رَبُّكَ نَسِيًّا (٦٤)

and your Lord is never forgetful.

Mujahid said,

> "This means that your Lord has not forgotten you.''

Allah said,

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ...

Lord of the heavens and the earth, and all that is between them,

> He created all of that, He is the Disposer of its affairs, He is the Legislator over it and He is in absolute control of it, having no one to oppose His decisions.

... فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا (٦٥)

so worship Him and abide patiently in his worship. Do you know of any who is similar to Him!

Ali bin Abi Talhah related that Ibn Abbas said that this means,

> "Do you know any comparison or something similar to the Lord!''

Mujahid, Sa`id bin Jubayr, Qatadah, Ibn Jurayj and others all said the same.

Ikrimah related that Ibn Abbas said,

"There is no one named **Ar-Rahman** (the Most Beneficent) other than Him, Blessed and Exalted is He. Most Holy is His Name.''

وَيَقُولُ الإِنْسَـنُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيّاً

19:66 And man says: "When I am dead, shall I then be raised up alive!''

أَوَلاَ يَذْكُرُ الإِنْسَـنُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكُ شَيْئاً

19:67 Does not man remember that We created him before, while he was nothing!

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَـطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيّاً

19:68 So by your Lord, surely We shall gather them together, and (also) the Shayatin, then We shall bring them round Hell, Jithyya.

ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَـنِ عِتِيّاً

19:69 Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious.

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَى بِهَا صِلِيّاً

19:70 Then, verily, We know best those who are most worthy of being burnt therein.

Man's Amazement about Life after Death and the Refutation against this Amazement

Allah, the Exalted, informs that mankind is amazed that he could be returned to life after death and he thinks that this is something farfetched.

As Allah says,

وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَابًا أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ

> And if you wonder, then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation!'' (13:5)
>
> Allah also says,
>
> أَوَلَمْ يَرَ الإِنسَـنُ أَنَّا خَلَقْنَـهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مٌّبِينٌ
>
> وَضَرَبَ لَنَا مَثَلاً وَنَسِىَ خَلْقَهُ قَالَ مَن يُحىِ الْعِظَـمَ وَهِىَ رَمِيمٌ
>
> قُلْ يُحْيِيهَا الَّذِى أَنشَأَهَآ أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ
>
> Does not man see that We have created him from **Nutfah**. Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust!''
>
> Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!'' (36:77-79)

And Allah says here in this **Surah**,

> وَيَقُولُ الْإِنسَانُ أَئِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا (٦٦)
>
> أَوَلَا يَذْكُرُ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكُ شَيْئًا (٦٧)
>
> And man says: "When I am dead, shall I then be raised up alive!''
>
> Does not man remember that We created him before, while he was nothing!

Allah uses the beginning of creation as a proof for its repetition. This means that He, the Exalted, created the human being while he was nothing. So can he not repeat this creation after the human had actually become something.

Similarly Allah says;

وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

And He it is Who originates the creation, then He will repeat it; and this is easier for Him. (30:27)

In the **Sahih** it is recorded that the Messenger of Allah said,

يَقُولُ اللهُ تَعَالَى:

كَذَّبَنِي ابْنُ آدَمَ ولَمْ يَكُنْ لَهُ أَنْ يُكَذِّبَنِي، وَآذَانِي ابْنُ آدَمَ ولَمْ يَكُنْ لَهُ أَنْ يُؤْذِيَنِي،

أَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ لَنْ يُعِيدَنِي كَمَا بَدَأَنِي،

ولَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ آخِرِهِ،

وَأَمَّا أَذَاهُ إِيَّايَ فَقَوْلُهُ إِنَّ لِي وَلَدًا

وَأَنَا الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ ولَمْ يُولَدْ ولَمْ يَكُنْ لَهُ كُفُوًا أَحَد

Allah, the Exalted said,

"The son of Adam denies Me and he has no right to deny Me. The son of Adam harms Me and he has no right to harm Me.

His denial of Me is his statement that I will never repeat His creation like I created him the first time.

Yet, the second creation is not more difficult upon Me than the first.

His harming Me is his statement that I have a son.

Yet, I am One Alone, the Self-Sufficient Whom all creatures need. He Who does not beget children, nor was He born and there is none coequal or comparable unto Him.''

Concerning Allah's statement,

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ...

So by your Lord, surely We shall gather them together, and the **Shayatin**,

The Lord, Blessed be He the Most High, swears by His Noble Self that He will definitely gather all of those who worshipped other than Allah and their devils as well.

... ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا (٦٨)

then We shall bring them round Hell, **Jithiyya**.

Al-Awfi related that Ibn Abbas said,

"This means sitting and it is similar to His statement,

وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً

And you will see each nation **Jathiyah**.'' (45:28)

As-Suddi commented on the word **Jithiyya**,

"It means standing.''

It has been reported from Murrah that Ibn Mas`ud said the same.

Concerning Allah's statement,

ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ ...

Then indeed We shall drag out from every sect,

This means from every nation.

This is what Mujahid said.

... أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا (٦٩)

all those who were worst in obstinate rebellion against the Most Gracious.

Ath-Thawri reported from Ali bin Al-Aqmar, from Abu Al-Ahwas, from Ibn Mas`ud that he said,

> "The first of them will be bound to the last of them until their number is complete. Then, they will be brought all together. Then, Allah will begin with the greatest of them in crime and continue in succession.
>
> That is Allah's statement,
>
> ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا
>
> Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious.
>
> This is similar to Allah's statement,
>
> > حَتَّى إِذَا ادَّارَكُواْ فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لأُولَـهُمْ رَبَّنَا هَـؤُلاءِ أَضَلُّونَا فَـاتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ
> >
> > Until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire.'' Until His saying, بِمَا كُنتُمْ تَكْسِبُونَ (For what you used to earn). (7:38-39)
>
> The first of them will say to the last of them: "Your were not better than us, so taste the torment for what you used to earn.''

Concerning Allah's statement,

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَى بِهَا صِلِيًّا (٧٠)

Then, verily, We know best those who are most worthy of being burnt therein.

Then, at this point Allah attaches one piece of information to another.

The meaning here is that Allah best knows which of His creatures deserve to be burned in the fire of Hell and remain there forever and who deserves to have his punishment doubled.

This is as He says in the **Ayah** that was previously mentioned,

قَالَ لِكُلٍّ ضِعْفٌ وَلَـكِن لاَّ تَعْلَمُونَ

He will say: "For each one there is double (torment), but you know not.'' (7:38)

وَإِن مِّنكُمْ إِلاَّ وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْماً مَّقْضِيّاً

19:71 There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must be accomplished.

ثُمَّ نُنَجِّى الَّذِينَ اتَّقَواْ وَّنَذَرُ الظَّـلِمِينَ فِيهَا جِثِيّاً

19:72 Then We shall save those who had Taqwa. And We shall leave the wrongdoers in it, Jithiyya.

Everyone will be brought to Hell, then the Righteous will be saved

Ibn Jarir reported from Abdullah that he said concerning Allah's statement,

وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ...

There is not one of you but will pass over it.

"The bridge over Hell is like the sharp edge of a sword. The first group to cross it will pass like a flash of lightning. The second group will pass like

> the wind. The third group will pass like the fastest horse. The fourth group will pass like the fastest cow. Then, the rest will pass while the angels will be saying, `O Allah save them, save them.'"

This narration has supporting narrations similar to it from the Prophet in the Two **Sahihs** and other collections as well. These narrations have been related by Anas, Abu Sa`id, Abu Hurayrah, Jabir and other Companions, may Allah be pleased with them all.

Ahmad also recorded that Umm Mubashshar, the wife of Zayd bin Harithah, said,

> "The Messenger of Allah was in the house of Hafsah when he said,
>
> لَا يَدْخُلُ النَّارَ أَحَدٌ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّة
>
> No one who was present at the battles of **Badr** and **Hudaybiyyah** (of the Muslims) will enter into the Hellfire.
>
> Then, Hafsah said, "Doesn't Allah say, **وَإِن مِّنكُمْ إِلَّا وَارِدُهَا** (There is not one of you but will pass over it (Hell);),
>
> The Messenger of Allah replied by reciting, **ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا** (Then We shall save those who had **Taqwa**).

In the Two **Sahihs** there is a **Hadith** reported from Az-Zuhri, from Sa`id from Abu Hurayrah that the Messenger of Allah said,

> لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَلَدِ تَمَسُّهُ النَّارُ إِلَّا تَحِلَّةَ الْقَسَم
>
> No one of the Muslims who has had three children, who all died, will be touched by the Hellfire, except for an oath that must be fulfilled.

Abdur-Rahman bin Zayd bin Aslam commented on Allah's statement, وَإِن مِّنكُمْ إِلَّا وَارِدُهَا (There is not one of you but will pass over it (Hell);),

"The passing of the Muslims (over the Hellfire) means their passing over a bridge that is over it. But the passing of the idolators over the Hellfire refers to their admission to the Fire.''

As-Suddi reported from Murrah, from Ibn Mas`ud, that he said concerning Allah's statement,

... كَانَ عَلَى رَبِّكَ حَتْمًا مَّقْضِيًّا (٧١)

this is with your Lord; a **Hatman** decree.

"An oath that must be fulfilled.''

Mujahid said,

"**Hatman** means preordainment.''

Ibn Jurayj said the same.

Concerning Allah's statement,

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا ...

Then We shall save those who had **Taqwa**.

When all of the creatures passed over the Hellfire, and those disbelievers and the disobedient people who are destined to fall into it because of their disobedience, Allah will save the believers and the righteous people from it because of their deeds.

Therefore, their passing over the bridge and their speed will be based upon their deeds that they did in this life.

Then, the believers who performed major sins will be allowed intercession. The angels, the Prophets and the believers will all intercede. Thus, a large number of the sinners will be allowed to come out of Hell. The fire will have devoured much of their bodies, except the places of prostration on their faces. Their removal from the Hellfire will be due to the faith in their hearts.

The first to come out will be he who has the weight of a Dinar of faith in his heart. Then, whoever has the next least amount after him. Then, whoever is next to that after him, and so forth. This will continue until the one who has the tiniest hint of faith in his heart, equal to the weight of an atom.

Then, Allah will take out of the Fire whoever said "**La ilaha illallah**,'' even one day of his entire life, even if he never performed any good deed.

After this, no one will remain in the Hellfire, except those it is obligatory upon to remain in the Hellfire forever.

This has been reported in many authentic Hadiths from the Messenger of Allah.

This is why Allah says,

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا (٧٢)

> Then We shall save those who had **Taqwa**. And We shall leave the wrongdoers in it, **Jithyya**.

وَإِذَا تُتْلَى عَلَيْهِمْ ءَايَـتُنَا بِيِّنَـتٍ قَالَ الَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ أَىُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَاماً وَأَحْسَنُ نَدِيّاً

19:73 And when Our clear Ayat are recited to them, those who disbelieve say to those who believe: "Which of the two groups has the best dwellings and the finest Nadiyyan!''

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هُمْ أَحْسَنُ أَثَاثاً وَرِءْياً

19:74 And how many a generation have We destroyed before them, who were better in wealth, goods and outward appearance!

The Disbelievers boast over Their good Fortune in the World

Allah says,

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ ...

And when Our clear **Ayat** are recited to them, those who disbelieve say to those who believe: "Which of the two groups has the,

Allah, the Exalted, informs that when the clear, evident **Ayat** of Allah are recited to the disbelievers, they reject them and turn away. They say about those who believe, while boasting to them and arguing that their false religion is correct,

... خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا (٧٣)

best dwellings and the finest **Nadiyyan**.

This means the best houses, with the loftiest levels and the finest **Nadiyyan**, which are meeting rooms for men to gather and discuss matters.

Thus, this means that their meeting rooms are full of more people who come to attend. In this they were saying, "How can we be upon falsehood while we are in this manner of successful living!''

These people were actually those who were concealed in the house of Al-Arqam bin Abi Al-Arqam and its likes from the other houses.

This is as Allah says about them,

وَقَالَ الَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ لَوْ كَانَ خَيْراً مَّا سَبَقُونَآ إِلَيْهِ

And those who disbelieve say of those who believe: "Had it been a good thing, they (the weak and the poor) would not have preceded us thereto!'' (46:11)

Nuh's people said,

أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ

"Shall we believe in you, when the weakest (of the people) follow you!'' (26:111)

And Allah says,

وَكَذلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُولواْ أَهَـؤُلاءِ مَنَّ اللَّهُ عَلَيْهِم مِّن بَيْنِنَآ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّـكِرِينَ

Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allah has favored among us!'' Does not Allah know best those who are grateful! (6:53)

This is why Allah refuted their doubts:

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ ...

And how many a generations have We destroyed before them!

This means, "How many nations and generations did We destroy of those who denied (this message) due to their disbelief.''

... هُمْ أَحْسَنُ أَثَاثًا وَرِئْيًا (٧٤)

who were better in wealth, goods and outward appearance.

This means that they were better than these present people in wealth, possessions, looks and appearance.

Al-A`mash reported from Abu Zibyan, who reported from Ibn Abbas that he said concerning the **Ayah**, خَيْرٌ مَّقَاماً وَأَحْسَنُ نَدِيًّا (best dwellings and finest **Nadiyyan**),

- "Position (**Maqam**) means home,
- **Nadi** means place of gathering,
- wealth refers to material possessions and
- outward appearance is how they look physically.''

Al-Awfi said that Ibn Abbas said,

- "Position (**Maqam**) means dwelling,
- **Nadi** means place of gathering and the blessing and happiness that they were living in.

This is as Allah says about the people of Fir`awn when He destroyed them and related the story of their situation in the Qur'an,

كَمْ تَرَكُوا۟ مِن جَنَّـٰتٍ وَعُيُونٍ

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ

How many gardens and springs that they (Fir`awn's people) left behind, and green crops and honored places (**Maqam**). (44:25-26)

Therefore,

- position (**Maqam**) refers to their dwellings and splendid bounties, and
- **Nadi** is the places of gathering and meeting where they used to congregate.

Allah said while relating the story to His Messenger of what happened with the people of Lut,

وَتَأْتُونَ فِى نَادِيكُمُ الْمُنْكَرَ

And practice **Al-Munkar** (evil deeds) in your meeting places (**Nadiyakum**). (29:29)

The Arabs call a place of gathering a **Nadi**.''

قُلْ مَن كَانَ فِى الضَّلَـٰلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَـٰنُ مَدّاً حَتَّى إِذَا رَأَوْا۟ مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَاناً وَأَضْعَفُ جُنداً

19:75 Say: whoever is in error, the Most Gracious will extend (circumstances) for him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces.

The Rebellious Person is given Respite but He is not forgotten

Allah, the Exalted, says,

قُلْ ...

Say:

> This means, "O Muhammad, say to these people who are associating partners with their Lord, while claiming to follow the truth, that they are really following falsehood.''

... مَن كَانَ فِي الضَّلَالَةِ ...

whoever is in error,

> This means, `be they from us or from you.'

... فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا ...

the Most Gracious will extend (circumstances) for him.

> This means that the Most Beneficent will give him respite in that which he is in, until he meets his Lord and his appointed time will have arrived.

... حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ ...

until, when they see that which they were promised, either the torment, (that will strike him),

... وَإِمَّا السَّاعَةَ ...

or the Hour, (that will come suddenly),

... فَسَيَعْلَمُونَ ...

they will come to know, (at that time),

... مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا (٧٥)

who is worst in position, and who is weaker in forces.

> This is in refutation of their argument about their nice dwellings and splendid places of gathering.

This is a challenge against the idolators who claim that they were following guidance in what they were doing.

This is similar to the challenge that Allah mentions about the Jews when He says,

يأَيُّهَا الَّذِينَ هَادُواْ إِن زَعمتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوُاْ الْمَوْتَ إِن كُنتُمْ صَـدِقِينَ

O you Jews! If you pretend that you are friends of Allah, to the exclusion of (all) other people, then long for death if you are truthful. (62:6)

Meaning, `Supplicate for death to come to those who are following falsehood among us if you truly claim to be upon the truth. If you are true, then this supplication will not harm you.' But they refused to do so. An extensive discussion of this has already preceded in Surah **Al-Baqarah**, and to Allah is the praise.

Likewise, Allah mentioned the challenge that was given to the Christians in Surah **Al Imran**, when they were persistent in their disbelief and continued in their transgression. They refused to give up their exaggerating claim that `Isa was the son of Allah. Therefore, Allah mentioned His arguments and proofs against the worship of `Isa, and that he was merely a creature like Adam.

After this, Allah said,

فَمَنْ حَآجَّكَ فِيهِ مِن بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتُ اللَّهِ عَلَى الْكَـذِبِينَ

Then whoever disputes with you about him after (all this) knowledge that has come to you, say: "Come, let us call our sons and

your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the curse of Allah upon those who lie.'' (3:61)

However, they (the Christians) also retreated from this challenge.

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوا۟ هُدًى وَالْبَـقِيَـتُ الصَّـلِحَـتُ خَيْرٌ عِندَ رَبِّكَ ثَوَاباً وَخَيْرٌ مَّرَدّاً

19:76 And Allah increases in guidance those who walk aright. And the righteous good deeds that last are better with your Lord for reward and better for resort.

Increasing Guidance of Those Who are guided

Allah says:

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا۟ هُدًى ...

And Allah increases in guidance those who walk aright.

After Allah mentions the extended time and respite that is allowed to those who are in misguidance, increasing them in misguidance, He informs of the increase in guidance of those who are rightly guided.

Similarly He says,

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَـذِهِ إِيمَـناً

And whenever there comes down a **Surah**, some of them say: "Which of you has had his faith increased by it!'' (9:124)

And the following **Ayah** also shows this.

Concerning Allah's statement,

... وَالْبَاقِيَاتُ الصَّالِحَاتُ ...

And the righteous good deeds that last,

Its explanation has already preceded in Surah **Al-Kahf**, along with a lengthy discussion concerning it and the related **Hadiths**.

... خَيْرٌ عِندَ رَبِّكَ ثَوَابًا ...

(they) are better with your Lord for reward.

meaning the recompense and reward.

... وَخَيْرٌ مَّرَدًّا (٧٦)

and better for resort.

meaning in the final outcome, the result for its doer.

أَفَرَأَيْتَ الَّذِى كَفَرَ بِـَايَـتِنَا وَقَالَ لأُوتَيَنَّ مَالاً وَوَلَداً

19:77 Have you seen him who disbelieved in Our Ayat and said: "I shall certainly be given wealth and children (if I live again).''

أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِندَ الرَّحْمَـنِ عَهْداً

19:78 Has he known the Unseen or has he taken a covenant from the Most Gracious!

كَلاَّ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدّاً

19:79 Nay, We shall record what he says, and We shall increase his torment;

وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْداً

19:80 And We shall inherit from him all that he speaks of, and he shall come to Us alone.

Refuting the Disbelievers Who claim that They will be given Wealth and Children in the Hereafter

Imam Ahmad reported from Khabbab bin Al-Aratt that he said,

> "I was a blacksmith and `As bin Wa'il owed me a debt. So I went to him to collect my debt from him. He said to me, `No, by Allah, I will not pay my debt to you until you disbelieve in Muhammad.'
>
> I replied to him, `No, by Allah, I will not disbelieve in Muhammad until you die and are resurrected again.'
>
> He then said to me, `Verily, if I die and am resurrected, and you come to me, I will also have abundance of wealth and children and I will repay you then.'
>
> Then, Allah revealed these Ayat,
>
> أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا (٧٧)
>
> Have you seen him who disbelieved in Our **Ayat** and said: "I shall certainly be given wealth and children.'' until, وَيَأْتِينَا فَرْدًا (and he shall come to Us alone. Ayah 80).
>
> This was also recorded by the two compilers of the **Sahihs** and other collections as well.
>
> In the wording of Al-Bukhari it states that Khabbab said,
>
> > "I used to be a blacksmith in Makkah and I made a sword for `As bin Wa'il. So I went to him to collect my pay from him...''
> >
> > then he mentioned the rest of the **Hadith** and he said, أَمِ اتَّخَذَ عِندَ الرَّحْمَنِ عَهْدًا (or has he taken a covenant from the Most Gracious),
> >
> > > "This means an agreement. ''
>
> Concerning Allah's statement,
>
> ... لَأُوتَيَنَّ مَالًا وَوَلَدًا (٧٧)
>
> I shall certainly be given wealth and children.

Meaning, on the Day of Resurrection.

In other words, "Does he know what he will have in the Hereafter, to such an extent that he can swear to it!''

أَطَّلَعَ الْغَيْبَ ...

Has he known the Unseen,

This is a rejection of the person who says,

... أَمِ اتَّخَذَ عِندَ الرَّحْمَنِ عَهْدًا (٧٨)

or has he taken a covenant from the Most Gracious!

Or has he received a promise from Allah that he will be given these things It has already been stated that in **Sahih** Al-Bukhari it is mentioned that covenant means an agreement.

Concerning Allah's statement,

كَلَّا ...

Nay,

This is a participle that opposes what came before it and gives emphasis to what follows it.

... سَنَكْتُبُ مَا يَقُولُ ...

We shall record what he says,

what he is seeking, and his idea that he has given himself about what he hopes for, and his disbelief in Allah the Most Great.

... وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا (٧٩)

We shall increase his torment.

This is referring to what will happen in the abode of the Hereafter, because of his saying his disbelief in Allah in this life.

وَنَرِثُهُ مَا يَقُولُ ...

And We shall inherit from him all that he speaks of, (His wealth and children).

> It means, "We will take all of this from him, in opposition to his claim that he will be given more wealth and children in the Hereafter than he had in this life.''
>
> To the contrary, in the Hereafter that which he had in this life will be taken from him.

This is why Allah says,

... وَيَأْتِينَا فَرْدًا (٨٠)

And he shall come to Us alone.

> without wealth or children.

وَاتَّخَذُواْ مِن دُونِ اللَّهِ ءالِهَةً لِّيَكُونُواْ لَهُمْ عِزّاً

19:81 And they have taken gods besides Allah, that they might give them honor, power and glory.

كَلاَّ سَيَكْفُرُونَ بِعِبَـدَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدّاً

19:82 Nay, but they will deny their worship of them, and will become their adversaries.

أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا الشَّيَـطِينَ عَلَى الْكَـفِرِينَ تَؤُزُّهُمْ أَزّاً

19:83 See you not that We have sent the Shayatin against the disbelievers to push them to do evil.

فَلاَ تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدّاً

19:84 So make no haste against them; We only count out to them a (limited) number.

The Idols of the Polytheists will deny Their Worship

Allah says:

وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا لَهُمْ عِزًّا (٨١)

And they have taken gods besides Allah, that they might give them honor, power and glory.

Allah, the Exalted, informs about the disbelievers who associate partners with their Lord, that they have taken gods besides Allah, so that these gods may be a source of honor and might for them. They think that these gods give them power and make them victorious.

Then, Allah mentions that the matter is not as they claim, and it will not be as they hope.

He says,

كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ ...

Nay, but they will deny their worship of them, (on the Day of Judgement).

... وَيَكُونُونَ عَلَيْهِمْ ضِدًّا (٨٢)

and will become their adversaries.

This means that they will be foes in a state other than what they think about these gods.

This is similar to Allah's statement,

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لاَّ يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَـمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـفِلُونَ

وَإِذَا حُشِرَ النَّاسُ كَانُواْ لَهُمْ أَعْدَآءً وَكَانُواْ بِعِبَادَتِهِمْ كَـفِرِينَ

And who is more astray than one who calls upon, besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them And when mankind are

gathered, they will become their enemies and will deny their worshipping. (46:5-6)

As-Suddi said, كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ (Nay, but they will deny their worship of them),

"This means their worshipping of the idols. ''

Allah said,

... وَيَكُونُونَ عَلَيْهِمْ ضِدًّا

and will become their adversaries,

contrary to what they hoped for from these gods.

As-Suddi said,

"They will be in severe opposition and argument.''

Ad-Dahhak said,

"This means enemies.''

The Power of the Devils over the Disbelievers

Concerning Allah's statement,

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا (٨٣)

See you not that We have sent the **Shayatin** against the disbelievers to push them to do evil.

Ali bin Abi Talhah said that Ibn Abbas said,

"They will lead them astray with temptation.''

Al-Awfi said that Ibn Abbas said,

"They will incite them against Muhammad and his Companions.''

Qatadah said,

"They will harass them and disturb them until they disobey Allah.''

Abdur-Rahman bin Zayd said,

"This is similar to Allah's statement,

وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَـنِ نُقَيِّضْ لَهُ شَيْطَاناً فَهُوَ لَهُ قَرِينٌ

And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a **Shaytan** to be a companion for him.'' (43:36)

Concerning Allah's statement,

فَلَا تَعْجَلْ عَلَيْهِمْ ...

So make no haste against them; We only count out to them a (limited) number.

This means, "Do not be hasty with the punishment that is going to befall them, O Muhammad.''

... إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾

We only count out to them a number.

This means, "We are only delaying them for a fixed appointment whose time is numbered. They are destined for that and there is no escaping the torment of Allah and His exemplary punishment.''

Allah says,

وَلاَ تَحْسَبَنَّ اللَّهَ غَـفِلاً عَمَّا يَعْمَلُ الظَّـلِمُونَ

And consider not that Allah is unaware of that which the wrongdoers do. (14:42)

And He says,

فَمَهِّلِ الْكَـفِرِينَ أَمْهِلْهُمْ رُوَيْداً

So give a respite to the disbelievers; deal gently with them for a while. (86:17)

And Allah says,

إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوا إِثْماً

We postpone the punishment only so that they may increase in sinfulness. (3:178)

نُمَتِّعُهُمْ قَلِيلاً ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ

We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. (31:24)

قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ

Say: "Enjoy! But certainly, your destination is the (Hell) Fire.'' (14:30)

As-Suddi said, إِنَّمَا نَعُدُّ لَهُمْ عَدًّا (We only count out to them a (limited) number),

means years, months, days and hours.''

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَـنِ وَفْداً

19:85 The Day We shall gather those with Taqwa unto the Most Gracious (Allah), like a delegation.

وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرْداً

19:86 And We shall drive the criminals to Hell, in a thirsty state.

لاَّ يَمْلِكُونَ الشَّفَـعَةَ إِلاَّ مَنِ اتَّخَذَ عِندَ الرَّحْمَـنِ عَهْداً

19:87 None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allah).

The Condition of the Righteous and the Criminals on the Day of Resurrection

Allah informs:

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا (٨٥)

وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرْدًا (٨٦)

The Day We shall gather those with **Taqwa** unto the Most Gracious (Allah), like a delegation. And We shall drive the criminals to Hell, in a thirsty state.

Allah, the Exalted, informs about His righteous friends, who feared Him in the life of this world. They followed His Messengers and believed in what the Messengers told them. They obeyed them in what they commanded them and abstained from that which they prohibited.

Allah explains that He will gather these people on the Day of Resurrection like a delegation that has come to Him.

A **Wafd** (delegation) is a group that arrives while riding and from it comes the word **Wufud** (arriving).

They will come riding upon noble steeds of light from the riding animals of the Hereafter. They will arrive before the Best Receiver of delegations at the abode of His honor and pleasure.

In reference to the criminals, who denied the Messengers and opposed them, they will be driven violently to the Hellfire.

Allah says, وِرْدًا (In a thirsty state),

This means parched and thirsting for drink.

This was stated by `Ata', Ibn `Abbas, Mujahid, Al-Hasan, Qatadah and many others.

Here it will be said,

أَىُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَاماً وَأَحْسَنُ نَدِيّاً

Which of the two groups is best in **Maqam** (position) and the finest **Nadiyyan** (meeting place). (19:73)

Ibn Abi Hatim reported from Amr bin Qays Al-Mula'i, who reported from Ibn Marzuq that he said, يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا (The Day We shall gather those with **Taqwa** unto the Most Gracious, like a delegation),

"When the believer comes forth from his grave, he will meet the most handsome form he has ever seen and it will have the nicest fragrance. He will say, `Who are you?'

The being will reply, `You do not know me!'

The believer will say, `No, but Allah has made you sweet smelling with a handsome face.'

The being will say, `I am your righteous deeds. This is how you use to beautify and apply fragrance to your deeds in the worldly life. I was riding upon you in the entire length of your worldly life, so will you not ride upon me now!'

So the believer will therefore mount the creature.

This is the meaning of Allah's statement,

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا

The Day We shall gather those with **Taqwa** unto the Most Gracious, like a delegation.''

Ali bin Abi Talhah reported that Ibn `Abbas said, يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا (The Day We shall gather those with **Taqwa** unto the Most Gracious, like a delegation).

"Riding.''

His saying,

وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرْدًا (٨٦)

And We shall drive the criminals to Hell, in a thirsty state.

This means parched and thirsty.

لَا يَمْلِكُونَ الشَّفَاعَةَ ...

None shall have the power of intercession,

There will be no one who can intercede for them like the believers who intercede for each other.

Allah says about them,

فَمَا لَنَا مِن شَـفِعِينَ

وَلاَ صَدِيقٍ حَمِيمٍ

Now we have no intercessors, nor a close friend. (26:100-101)

Allah said,

... إِلَّا مَنِ اتَّخَذَ عِندَ الرَّحْمَنِ عَهْدًا (٨٧)

but such a one as has received permission (or promise) from the Most Gracious.

This is a separate exclusion, which means, "But those who have taken a covenant with the Most Beneficent.''

This covenant is the testimony that none has the right to be worshipped but Allah, and upholding of its rights and implications.

Ali bin Abi Talhah reported that Ibn Abbas said, إِلَّا مَنِ اتَّخَذَ عِندَ الرَّحْمَنِ عَهْدًا (but such a one as has received permission (or promise) from the Most Gracious).

"The promise is the testimony that none has the right to be worshipped but Allah, that the person accepts that all power and strength belong to Allah and he only places his hope with Allah alone.''

وَقَالُوا اتَّخَذَ الرَّحْمَـنُ وَلَداً

19:88 And they say: "The Most Gracious (Allah) has begotten a son.''

لَقَدْ جِئْتُمْ شَيْئاً إِدّاً

19:89 Indeed you have brought forth (said) a thing Idda.

تَكَادُ السَّمَـوَتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الاٌّرْضُ وَتَخِرُّ الْجِبَالُ هَدّاً

19:90 Whereby the heavens are almost torn, and the earth is split asunder, and the mountains Hadda.

أَن دَعَوْا لِلرَّحْمَـنِ وَلَداً

19:91 That they ascribe a son to the Most Gracious.

وَمَا يَنبَغِى لِلرَّحْمَـنِ أَن يَتَّخِذَ وَلَداً

19:92 But it is not suitable for the Most Gracious that He should beget a son.

إِن كُلُّ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ إِلاَّ آتِى الرَّحْمَـنِ عَبْداً

19:93 There is none in the heavens and the earth but comes unto the Most Gracious as a slave.

لَّقَدْ أَحْصَـهُمْ وَعَدَّهُمْ عَدّاً

19:94 Verily, He knows each one of them, and has counted them a full counting.

وَكُلُّهُمْ ءَاتِيهِ يَوْمَ الْقِيـَمَةِ فَرْداً

19:95 And everyone of them will come to Him alone on the Day of Resurrection.

The Stern Rejection of attributing a Son to Allah

After Allah affirms in this noble Surah that `Isa was a worshipper and servant of Allah and He mentioned his birth from Maryam without a father, He then begins refuting those who claim that He has a son. Holy is He and far Exalted is He above such description.

Allah says,

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا (٨٨)

لَقَدْ جِئْتُمْ ....

And they say: "The Most Gracious has begotten a son.''

Indeed you have brought forth,

This means, "In this statement of yours.''

.. شَيْئًا إِدًّا (٨٩)

a thing **Idda**.

Ibn Abbas, Mujahid, Qatadah and Malik all said,

"Terrible.''

It has been said that it is pronounced **Iddan**, **Addan**, and **Addan** with elongation on the first vowel. All three of these pronunciations are known, but the most popular is the first.

Allah said;

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا (٩٠)

أَن دَعَوْا لِلرَّحْمَنِ وَلَدًا (٩١)

Whereby the heavens are almost torn, and the earth is split asunder, and the mountains **Hadda**, that they ascribe a son to the Most Gracious.

> that is, out of their high esteem for Allah, when they hear this statement of wickedness coming from the Children of Adam. The reason for this is that these are creatures of Allah and they are established upon His **Tawhid** and the fact that there is no deity worthy of worship except Him. He has no partners, no peer, no child, no mate and no coequal. Rather, He is the One, Self-Sufficient Master, Whom all creatures are in need of.

Ibn Jarir reported that Ibn Abbas said concerning Allah's statement,

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا

أَن دَعَوْا لِلرَّحْمَنِ وَلَدًا

Whereby the heavens are almost torn, and the earth is split asunder, and the mountains **Hadda**, that they ascribe a son to the Most Gracious.

> "Verily, the heavens, the earth, the mountains and all creatures -- except for humans and Jinns -- are frightened by the associating of partners with Allah. Creation will almost cease existing before the association of partners with Allah, due to His Greatness. Just as the idolator does not benefit by his good deeds because of associating partners with Allah, we hope that Allah would forgive the sins of those who believed in His absolute Oneness by worshipping Him alone.

The Messenger of Allah said,

> لَقِّنُوا مَوْتَاكُمْ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللهُ، فَمَنْ قَالَهَا عِنْدَ مَوْتِهِ وَجَبَتْ لَهُ الْجَنَّة
>
> Encourage your dying people to testify to **La ilaha illallah**, for whoever says it at the time of

their death, they will definitely enter into Paradise.

The people said, "O Messenger of Allah, what about he who says it while in good health?''

He replied,

تِلْكَ أَوْجَبُ وَأَوْجَب

This will necessitate his entrance into Paradise even more.

Then he said,

وَالَّذِي نَفْسِي بِيَدِهِ لَوْ جِيءَ بِالسَّموَاتِ وَالْأَرَضِينَ، وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَا تَحْتَهُنَّ، فَوُضِعْنَ فِي كِفَّةِ الْمِيزَانِ،وَوُضِعَتْ شَهَادَةُ أَنْ لَا إِلهَ إِلَّا اللهُ فِي الْكِفَّةِ الْأُخْرَى لَرَجَحَتْ بِهِن

I swear by He Whom my soul is in His Hand, if the heavens and the earths, and all that is in them, between them and under them, were brought and placed in a balance of a scale, and the testimony of **La ilaha illallah** was placed on the other side of the scale, the testimony would outweigh all of it.

This was recorded by Ibn Jarir and it is supported by the **Hadith** related to the story of the card. And Allah knows best.

Ad-Dahhak said, تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ (Whereby the heavens are almost torn),

"This means to be split apart into pieces due to the fear of the magnificence of Allah.''

Abdur-Rahman bin Zayd bin Aslam said, وَتَنشَقُّ الْأَرْضُ (and the earth is split asunder),

"This is due to its anger on behalf of Allah, the Mighty and Sublime.''

Concerning Allah's statement,

وَتَخِرُّ الْجِبَالُ هَدًّا

and the mountains **Hadda**.

Ibn Abbas said,

"This means to be torn down.''

Sa`id bin Jubayr said,

"**Haddan** means some of it is broken by other parts of it in succession.''

Imam Ahmad reported from Abu Musa that he said that the Messenger of Allah said,

لَا أَحَدَ أَصْبَرُ عَلَى أَذىً سَمِعَهُ مِنَ اللهِ إِنَّهُ يُشْرَكُ بِهِ وَيُجْعَلُ لَهُ وَلَدٌ، وَهُوَ يُعَافِيهِمْ وَيَدْفَعُ عَنْهُمْ وَيَرْزُقُهُم

There is no one more patient than Allah concerning something harmful that he hears. For verily, partners are associated with Him and a son is ascribed to Him, while He is the One Who gives them good health, protects them and sustains them.

This narration is also recorded in the Two **Sahihs**.

In one wording of it he said,

إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِم

...that they attribute a son to Him, while He is the One Who sustains them and gives them good health.

Allah said;

وَمَا يَنبَغِي لِلرَّحْمَنِ أَن يَتَّخِذَ وَلَدًا (٩٢)

But it is not suitable for the Most Gracious that He should beget a son.

Meaning that it is not befitting of Him, nor is it appropriate for His lofty majesty and greatness.

There is no coequal for Him in His creation, because all creatures are His slaves.

This is why He says,

إِن كُلُّ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا (٩٣)

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا (٩٤)

There is none in the heavens and the earth but comes unto the Most Gracious as a slave. Verily, He knows each one of them, and has counted them a full counting.

He knows their number from the time He created them, until the Day of Resurrection, male and female, both the small and the large of them.

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا (٩٥)

And everyone of them will come to Him alone on the Day of Resurrection.

This means that there will be no helper for him and no one to save him, except Allah alone, Who has no partners. He judges His creatures as He wills and He is the Most Just, Who does not do even an atom's weight of injustice. He will not wrong anyone.

إِنَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَـنُ وُدّاً

19:96 Verily, those who believe and work deeds of righteousness, the Most Gracious will bestow love for them.

فَإِنَّمَا يَسَّرْنَـهُ بِلَسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنْذِرَ بِهِ قَوْماً لُّدّاً

19:97 So, We have made this easy in your own tongue, only that you may give glad tidings to those who have Taqwa, and warn with it the people that are Ludda.

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزاً

19:98 And how many a generation before them have We destroyed! Can you find a single one of them or hear even a whisper of them!

Allah places Love of the Righteous People in the Hearts

Allah said;

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا (٩٦)

Verily, those who believe and work deeds of righteousness, the Most Gracious will bestow love for them.

Allah, the Exalted, informs about His believing servants, who work righteous deeds -- deeds that He is pleased with because they are in accordance with the legislation of Muhammad -- that He plants love for them in the hearts of His righteous servants. This is something that is absolutely necessary and there is no avoiding it.

This has been reported in authentic **Hadiths** of the Messenger of Allah in various different ways.

Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

إِنَّ اللهَ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ، فَقَالَ: يَا جِبْرِيلُ، إِنِّي أُحِبُّ فُلَانًا فَأَحِبَّهُ قَالَ: فَيُحِبُّهُ جِبْرِيلُ،

قَالَ: ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللهَ يُحِبُّ فُلَانًا فَأَحِبُّوهُ،

قَالَ: فَيُحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ،

وَإِنَّ اللهَ إِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ: يَا جِبْرِيلُ إِنِّي أُبْغِضُ فُلَانًا فَأَبْغِضْهُ، قَالَ: فَيُبْغِضُهُ جِبْرِيلُ،

ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللهَ يُبْغِضُ فُلَانًا فَأَبْغِضُوهُ، قَالَ: فَيُبْغِضُهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ لَهُ الْبَغْضَاءُ فِي الْأَرْض

Verily, whenever Allah loves a servant of His, He calls Jibril and says, "O Jibril, verily I love so-and-so, so love him.'' Thus, Jibril will love him.

Then, he (Jibril) will call out to the dwellers of the heavens, "Verily, Allah loves so-and-so, so you too must love him.''

Then the dwellers of the heavens love him and he will be given acceptance in the earth.

Whenever Allah hates a servant of His, He calls Jibril and says, "O Jibril, verily I hate so-and-so, so hate him.'' Thus, Jibril will hate him.

Then, he (Jibril) will call out amongst the dwellers of the heavens, "Verily, Allah hates so-and-so, so you too must hate him.''

Then the dwellers of the heavens hate him and hatred for him will be placed in the earth.

Al-Bukhari and Muslim reported narrations similar to this.

Ibn Abi Hatim recorded that Abu Hurayrah said that the Prophet said,

إِذَا أَحَبَّ اللهُ عَبْدًا نَادَى جِبْرِيلَ: إِنِّي قَدْ أَحْبَبْتُ فُلَانًا فَأَحِبَّهُ،

فَيُنَادِي فِي السَّمَاءِ، ثُمَّ يُنْزِلُ لَهُ الْمَحَبَّةَ فِي أَهْلِ الْأَرْضِ،

فَذَلِكَ قَوْلُ اللهِ عَزَّ وَجَلَّ:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

Whenever Allah loves a servant of His, He calls Jibril (saying), "Verily, I love so-and-so, so love him.''

Then, Jibril calls out into the heavens and love for him descends among the people of the earth.

That is the meaning of the statement of Allah, the Mighty and Sublime:

> Verily, those who believe and work deeds of righteousness, the Most Gracious will bestow love for them.

This was also reported by Muslim and At-Tirmidhi and At-Tirmidhi said, "**Hasan Sahih**.''

The Qur'an descended to give Glad Tidings and to warn

Allah said;

فَإِنَّمَا يَسَّرْنَاهُ ...

So, We have made this easy, (meaning the Qur'an).

... بِلِسَانِكَ ...

in your own tongue,

This is an address to Prophet Muhammad and it means that the Qur'an is in the pure, complete and eloquent Arabic language.

... لِتُبَشِّرَ بِهِ الْمُتَّقِينَ ...

that you may give glad tidings to those who have **Taqwa**,

those who respond to Allah and believe in His Messenger,

... وَتُنذِرَ بِهِ قَوْمًا لُّدًّا (٩٧)

and warn with it the people who are **Ludda**.

meaning, the people who have deviated away from the truth and are inclined towards falsehood.

His saying,

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ ...

And how many a generation before them have We destroyed!

> means from the nations that disbelieved in the signs of Allah and rejected His Messengers.

... هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا (٩٨)

Can you find a single one of them or hear even a whisper of them!

> Meaning, `have you seen any of them or even heard a whisper from them.'

Ibn Abbas, Abu Al-Aliyah, Ikrimah, Al-Hasan Al-Basri, Sa`id bin Jubayr, Ad-Dahhak and Ibn Zayd all said,

> "This means any sound.''

Al-Hasan and Qatadah both said that this means,

> "Do you see with your eye, or hear any sound!''

This is the end of the Tafsir of Surah **Maryam**. All praises and thanks are due to Allah.